

A

GLIMPSE of GOD:

Or, A Treatise proving,

That there is a G O D.

Discovering the *Grounds* of *Atheism*.
With Arguments of divers sorts against
Atheists. Shewing also, the *Unity* of the
Godhead, and the *Trinity* of the *Persons*;
as likewise, what God is in himself, and
and what he is to us; with particular Dis-
courses on some of *God's Attributes*, viz.
the *Simplicity*, *Eternity*, *Incomprehensibili-*
ty, *Omnipresence*, *Omniscience*, *Immutabili-*
ty, *Omnipotency*, *Life*, and *Immortality*
of God: Scholastically and Practically
handled.

By that Eminent and Judicious Divine,

Mr. **THOMAS BIRDALL**,

Late Minister of the Word, and Preacher at
Walsall in the County of *Stafford*.

*Nilcum majore periculo ignoratur quam Deus: Inquisitione
Dei opus est animo religioso & cauto: Religioso, ne ma-
nibus illotis ad tanta mysteria temere accedamus: cauto,
ne vel nostris vel aliorum cogitationibus innitamus.
Muscul. luc. com.*

L O N D O N, Printed by A. Maxwell for Thomas Parkhurst,
at the Sign of the Three Crowns at the lower end of
Cocap-side, over against the great Conduit. 1663.

A
COLLIER of GOD

THE HISTORY OF THE

Life and Death of
the late Sir John
Duncomb, Bart.
and the late
Lady Anne
Duncomb, his
second wife.
As they were
published by
the Author.
In two Volumes.
The first Volume
contains the
Life of the
late Sir John
Duncomb, Bart.
and the late
Lady Anne
Duncomb, his
second wife.
The second
Volume
contains the
History of the
late Sir John
Duncomb, Bart.
and the late
Lady Anne
Duncomb, his
second wife.


By J. DUNCOMB, Esq.

LONDON:
Printed by J. DUNCOMB, Esq.
in the Strand, near
St. Dunstons Church.
MDCCLXXII.

To the Right VVorshipful Sir

Thomas Wilbraham of *Woodhey* in
the County of *Chester*, Baronet, and
to the Verruous Lady *Elizabeth*
Wilbraham, his Wife,

Right Worshopful,

 *Heology* is that heavenly and
sure *Wisdom*, revealed by
the Holy Ghost in the Scrip-
ture, touching the know-
ledge of God, and of our selves, where-
by we are taught the way to *Eternal Life*.
The design of this *Treatise*, is concerning
God, so shew,

1. That He is.

2. What He is.

1. That God is: First, and most ge-
nerally, God makes himself known by
his Works, whereby his glory appeareth
to the whole world. So the very Philoso-
phers knew the Majesty of the Invisible
God, viz. by the Creation; in which

Rom 1 20

The Epistle Dedicatory.

are two things: 1. the Greatness of the work: for by what Engines could the Creatures raise so great a building? 2. The artificial fitting of things together, sheweth it was some great Artificer that made it: the Majesty of God appeareth in the ordering and disposing of the whole Universe, which in Greek is called *κόσμος*, and in Latin, *Mundus*, for the orderly disposing the parts; and the harmony thereof. It is reported, that Archimedes made a Sphere, wherein all the world was framed, and the frame thereof described, with the orderly course of the Sun, Moon, and Stars, the ebbing and flowing of the Sea, &c. Now as no man that saw this, would doubt but that it was an Artificer that made it, much less reason is there to call into question, whether the substantial world (whereof this was a shadow) was not made by a wise God of heaven and earth.

2. This may be further confirmed from Providence; *Προβια*, *providentiā*, the word in Greek and Latin, betokens God's care concerning the whole world, and every part of it: The word in the Hebrew com-

The Epistle Dedicatory.

eth from H. I. giah, which signifieth, subtiliter videre, vel despicere, an accurate sight, or looking down upon things.

Now when we see the effects of Providence, the former and latter rain, summer and winter and all the creatures provided for, the course of things maintained, and every thing done in due order: this argues there is a God, whose governing hand holds all together. God is the first universal Cause, and all creatures depend upon him as the secondary causes, who cannot work without help from the first and universal cause.

3. Because in the subordination of efficient causes, there cannot be processus in infinitum.

4. The works of unreasonable creatures, being many of them done according to reason, shew that they are guided by some higher intelligence; even as the Arrow that knows not the mark, is directed to it by the Archer. Hence it is said, that Opus Naturæ est opus intelligentiæ.

5. Because the sense of the Deity is imprinted upon every mans heart and conscience,

The Epistle Dedicatory.

Cicer. d.
Natur. De-
or. lib. 1.
Lactant.
instit. Cap.
10 lb. 3.

science, which importeth an universal Cause by which it was imprinted. And albeit many things were feigned in the Religion of the Heathen, yet this could not; for this is the ground and root of all other: for unless it be settled in men's minds, that there is a God, in vain are men exhorted to this or that way of worshipping: for, from this persuasion, that there is a God, Emergit omnis ad religionem propensio; and unless this be certainly believed, all the mysteries of our Religion and Salvation will be no better, nor more certain, than old wives fables; for hereupon they all depend.

Now as this Treatise will evidently shew you, That God is, so likewise, What God is. Indeed God cannot be defined, because of his Immensity; for, as Moses, we see his back-parts onely: but he may be described.

God is one in Essence, three in Persons, Jehovah E'lohim, or a Spirit having being of himself, full of perfection, incapable of all defects.

I. He is one God, but three Persons; which

The Epistle Dedicatory.

which is said onely of him, and of no creature; therefore 'tis well to be put in, as a note to distinguish him from us.

But here it may be objected, That if the Father be God, and the Son (begotten of the Father) be God also, then there are more Gods than one? I answer, that God the Father begetteth God the Son, yet they are not two Gods, but one God; the meaning is, God the Father did not beget another God, but another Person. In the Three Persons, there is neither prius, nor posterius, being all Coeternal, by nature and time; yet in regard of order, the Father is first named, the Son in the second, and the Holy Ghost in the last place; and in this regard, sometime the first work, viz. the work of Creation, is attributed to the Father, the work of Redemption to the Sonne, the work of Sanctification to the Holy Ghost, though they be all common and communicable: Nor doth this distinction any whit binder the simple and indivisible unity, for the Son is one with the Father, because he consisteth of the same Spirit, and the

The Epistle Dedicatory.

Propter u-
nitatem
naturæ to-
tus Pater
in Filio &
Spiritus, to-
tus Spiritus
S. in Pa-
tre & Fi-
lio. Aug
de si'e.
Fatemur
quod Pa-
ter est in
Filio, &
Filius in
Patre, &
Deus in
Deo non
per dupl-
cem con-
venienti-
um gene-
rum con-
junctio-
nem, nec
per inſitam
excellent-
ſubſtantie

nam, ſed per naturæ unitatē ſimilitudinē. *H. L.* It was a
maſtiff ſpeech of Lombard, concerning ſome curious queſtions about
the Trinity, Ego neſcio, non requirō, ſed conſolabor ut ea ren,
Archangeli neſciunt, Angeli non audirent, Prophetæ non
ſenſit, Apoſtoli non intelligenſ, Filius ipſe non edidit, et hoc
ergo dolor querelaram. *Lomb. ſtat.*

*Spirit is not diuerſe from the Father and
the Son, becauſe he is the Spirit of the
Father and the Son, the whole nature is
in every perſon: John 14. 30. I am in
the Father, and the Father in me, ſaith
Chriſt. St. Auguſtine ſaith, that by
theſe terms, which note a diſtinction, is
ſignified a difference in relation, not in
ſubſtance, wherein they are one, and there-
fore he ſaith elſewhere, Filius ad ſe Deus
vocatur, ad Patrem Filius; the Son in
reſpect of himſelf, is called God; in re-
ſpect of the Father, he is called Son; in
reſpect of ſubſtance, they have the ſame
beginning, in relation the Father is the
beginning of the Son. I conclude this,
with that ſaying of the forementioned
Father, Non poſſum unum cogitare,
quin triū fulgore circumfundor, nec
tria poſſum diſcernere, quin ſubito ad
unum reteror. I cannot think upon the*

Unity,

The Epistle Dedicatory.

Unity, but I am every way confounded with the brightness of the Trinity; neither can I discern the Trinity, but I am suddenly brought back to the Unity.

Now this one God is a Spirit, and will be worshipped in Spirit and truth, John 4. 24. He hath being from himself, to distinguish him from all other creatures, who have a communicative being; he is full of all perfections, whereas every creature hath some perfection in him which another hath not, he hath simply all which may be had: Moreover, the best perfections of the creatures, do fall short of his perfections, both because they are infinite, and incapable of any defects; the creatures be they never so exact, yet are they capable of defects; as a glass in a mans hand, though it be not broken, yet it is weak, and subject to be broken.

Now God (as to his Nature) he is simple, there is no composition of parts in him, neither doth he come into composition with his creatures: He is infinite in duration, which is his Eternity; infinite in Essence, which is his Immensity; his presence

The Epistle Dedicatory.

presence is infinite, filling all places in heaven and earth. God who is everywhere, and in every thing, doth wholly hear, wholly see, wholly effect every thing, saith Hilary; he is infinite in knowledge, understanding all things by his own Essence; he is his own knowledge, understanding all things together, uno ictu & actu, and not successively, as the Schools speak; he is *semper idem*, alwayes the same, his Essence and Nature is unchangeable; other Essences or Substances, have accidents by which they are changed more or less, but no such thing can befall God, therefore he only is immutable; he is spiritual and incorporeal, and therefore cannot be seen with mortal eyes; he is Almighty, able to do whatsoever he pleaseth, and his power both in its own nature, and the objects on which it worketh, is infinite and unmeasurable. I shall not insist upon these things, because the ensuing Treatise will furnish you with particular apt Discourses upon God and his Attributes.

Now Right Worshipful, and much Honoured Sir, I humbly dedicate this first
Part

The Epistle Dedicatory.

Part of the description of God and his Attributes, unto your Self, and worthy Lady: To you, Sir, above all others, I commend the Patronage of this Treatise, as being now Patron of that place, where the Worthy and Learned Authour (presented therunto by your Renowned Grandfather, Sir Richard Wilbraham) exercised his Ministry with good success for divers years, to whom also your Worship was (as I have been informed) a good Mecenas. The scope of this Treatise will lead you to the knowledge of God, the unity of the Divine Essence, and the Trinity of the Persons subsisting in the Divine Essence. We cannot worship God aright, without some knowledge of this glorious and incomprehensible Truth, because the Trinity of Persons, God the Father, God the Son, and God the Holy Ghost, are both the object of our worship, and of our faith. This is life eternal, to know thee to be the only true God, and him whom thou hast sent, Christ Jesus, *Joh 17. 3.* We are baptized in the Name of the Three Persons, which layeth an indispensable necessity,

The Epistle Dedicatory.

cessity upon all Christians to know them in some measure.

There is a four-fold knowledge, or rather four Properties or Qualifications of the knowledge of God.

1. A meer notional, or speculative knowledge of God, a knowledge which is only in the brain, and reacheth not the heart; like the Moon, which giveth light, but no warmth to inferiour bodies. A man may (as St. Paul speaks) have all this knowledge, and yet his knowledge may profit him nothing; this makes men great Scholars, but not good Christians, and some great Scholars are but Dunces in Christianity. The deepest Philosopher that ever was (saving the reverence of the Schools) is but a Sot to the simplest Christian that hath the saving knowledge of God in Christ; yet we are all to labour after this speculative knowledge, for we cannot come to saving knowledge without a natural apprehension: Speculation is previous to practice, but meer Speculation will not serve our turn.

2. There is a practical and obedi-
al

The Epistle Dedicatory.

al knowledg which is required of us: pra-
ctice is the end of knowledg: hereby we
know that we know him, if we keep
his Commandments, 1 John 2.3. And
indeed knowledg without obedience may
be termed ignorance of God, and Christ
saith, that such knowledg will greaten a
mans torments in hell, he that knoweth,
and doth not his masters will, shall be
beaten with many stripes, Luk. 12.47.

A practical knowing Christian is a more
knowing man, than he that hath all know-
ledg without practice, some Divines give
this definition of Divinity, Theologia est
ars bene vivendi, Divinity is the art of
holy living: he is a Divine Preacher that
lives holily, he is a Divine Christian that
lives obediently.

3. An affectionate knowledg of God,
and the things of God is requisite to a
Christian: if the star of knowledg doth not
guid our affections to Christ, so love him,
to desire him, this knowledg is nothing:
Christian knowledg is love and delights in
the person known to us, 'tis as the husband
knows his wife, the father his child, and

The Epistle Dedicatory.

one friend knoweth another, loving and delighting in them. 'Tis a common rule: Verba sensus & intellectus in scripturâ semper implicant affectum. Words of understanding and sense imply affection. God himself is said to know us and our ways, when he loveth and approveth of our persons and ways, and he is said not to know us, when he loves us not: in like manner we then know God, when we love him, and we cannot but love him, if we truly know him.

4. *An experimental knowledge of God, a scientia gustus, as the School-men term it, a knowledge of taste, sapida scientia, a savoury knowledge of spiritual truths. O taste and see that the Lord is good. Ps. 34.*
8. *The more you taste of Gods goodness in your hearts, the more will you love him, and delight in him, your souls will then relish nothing but God, the sweetness of all creatures, pleasures, profits, will be unsavoury to your souls; of all Christians those are the most knowing, that have tasted of sins bitterness, and Christs sweetness: he that hath once tasted of bony, doth more*

The Epistle Dedicatory.

perfectly know the sweetness of it, than he that hath read a thousand books of the sweetnesse of it, but never tasted it. Thus Christian that hath tasted how gracious God in Christ is to him, and how bitter sin is, knows both better, than that Minister that hath onely read a thousand books or that Christian that hath onely heard a thousand Sermons of both. When we preach of the sweetness of God and his ordinances to men that never had any experimental knowledg, we do but commend dainty meats to dead paltates, and commend the Sunne to men that are blind; knowledg in the soul is both the eye, and light, if the light that is in a man be darkness, how great is that darkness? Why do the Generality of the world take phancy for faith, presumption and conceits for faith? is it not because they want this light of saving knowledg to discern the right hand of faith, from the left hand of phancy and presumption? now craving pardon for this my boldness, my prayer for you to God shall be, that you may not be barren, nor unfruitful in the knowledg
of

The Epistle Dedicatory.

of Gods; and now when the World is blew
with envy, green in malice, and wither-
ed in goodness, and when many great per-
sons provide delitiously for their bellies,
gloriously for their backs, and poorly for
their souls; you may always be doing good,
laying up in store for your selves a good
foundation against the time to come, and
laying hold of eternal life, that when o-
thers shall be found among the foolish vir-
gins, with their sic dicentes, so saying;
you may be found among the good ser-
vants with your sic facientes, so doing. I
humbly take my leave and rest.

Much honoured Sir and Madam,

Your Worships most humble

May. 1.

1665.

Servant in the Gospel,

W. GEARING.

A

THE FIRST PART

A Discourse shewing that
there is a God; with Argu-
ments against Atheism of
divers sorts.

HEB. II. 6.

*But without Faith it is impossible to please
God: for he that cometh to God, must
believe that he is, and that he is a re-
warder of them that diligently seek him.*

CHAP. I. Sect. I.

THese words have reference
to the foregoing: *Enoch*
was translated from this
earthly vale of misery in-
to a full possession of hea-
venly happiness; before he was trans-
lated, he had communion and fellow-
ship with God; and now he enjoyeth

B

eter-

eternal fellowship with his God, without interruption for a moment, because he had this Testimony, that he pleased God; hence I observe,

That there is no heavenly happiness to be expected after death, without pleasing God on earth. Heaven is an holy place, and will not admit rebels. *Abraham's* bosome is no lodging-place for unbelieving miscreants. How came *Enoch* to please God? the Apostle sheweth in this verse; it was by faith: *Without faith it is impossible to please him.* By faith, I understand a Justifying faith, a fiduciall recumbency upon God in Christ.

By pleasing God, two things are understood.

1. Approbation: By faith, *Enoch* was approved of God; or, *Enoch* did approve himself before God.

2 That he was justified, accepted of as a righteous person; his faith made his person acceptable, and his obedience well-pleasing: the gift sanctifieth not the altar, but the Altar the gift; the gold

is therefore pretious, because it is the gold of the Temple: the same may be spoken of our persons and of our works: our good works make not our person good, but our person makes our works good; 'tis by faith our works are denominated good: A thousand duties and glorious works will no more benefit an unbelieving person, then crowns of gold and diamonds and Garlands of roses a filthy putrifying Carcass: all moral perfections, how glorious and gracious soever to outward appearance, yet are (as St. *Augustine* calls them) *splendida peccata*, glittering sins, speaking of moral vertues in the unbelieving Heathens: you may learn hence these three things.

1. Whatsoever graces are in men, yet faith is the grace which makes them the delight of Gods eyes; the Apostle nameth not one grace in *Enoch*, but his faith: *Faith is the rich diamond in the ring of grace, 'tis the rose of Sharon in a garland of Lillies.*

2. All unbelieving men, what glorious vertues soever are in them, yet can-

not, nor shall obtain salvation: the knowledge of God from the creature was too dark a lantern, to guide the Philosophers feet in the way of eternal peace and salvation: 'Tis no better then an *ignis fatuus*, which leads men into the pit of destruction: it is only the light of the Gospel, which (like the star that guided the wise men to Christ) must bring us to Christ, and so to salvation.

3. The best works and duties of unregenerate men please not God: for want of faith, God throws them away as execrable things; he will not touch them, because they are unclean.

Seet. 2.

Now in the next words the Apostle sheweth what Faith is; here are two things.

1. Here is *Credere Deum*: a man must first be perswaded, that there is a God, or, that God is.

Credere Deum. 2. *Credere in Deum*; a believing in God, or a reposing of confidence in God, as a bountifull rewarder of all them that seek him: Or thus; there are two things

Credere in Deum.

re-

That there is a God.

3

required in all that look to be made partakers of eternal and glorious communion with God in Heaven.

1. There must be *certa notitia veri Dei*, a true and right knowledg of the true God.

2. There must be *fiducia*, a trust and confidence in God: There must be *assensus in intellectu, & consensus in voluntate*; the Mind must apprehend God, and the Will must embrace God; this is true faith which makes a man to please God: for what is faith; but a fiduciall knowledg of God, or a knowledg of God in Christ with application. But I will further open these three Phrases; and shall enquire.

1. What is this coming to God. 1. By coming to God; some understand believing in God: faith is called a coming to God in Christ. No man can come unto me, (i.e.) no man can believe in me, unlesse the Father draw him, or raise him up to believe.

2. By Coming is rather meant a fruition of God; as the chief goodnesse and happines; for in the following

words he speaks of believing, A man must first believe that God is, and that he is a bountiful rewarder of such, before he will come unto him.

Beza, an-
not in
loc.

2. We are to enquire the meaning of that phrase; *Must believe that he is*. I answer: He must believe either that there is a God, or els, as Beza hath it, that God is true and faithful in his free and gracious promises.

3. What is meant by the other phrase: *And a rewarder of them that diligently seek him*? I answer *μὴ θέλοντες ἀπολαύειν*. It is Beza's observation, that there is mutuall relation between *μὴ θέλοντες ἀπολαύειν* & *ἰσχυρὰς ἐπαγγελίας*, *premium* & *ultroneam promissionem*, a free reward or gift, and a free gracious promise; and not *inter mercedem & merita*, between a reward and merits.

These words do much set out the nature of faith, as in these particulars.

1. Faith makes a man to see his wants and misery; otherwise it would not send him a begging; it makes a man to see that he is without God, without Christ

Christ, and so without all hopes and promises of eternal salvation; therefore it sets men on work to seek God in Christ diligently, to be unsatiable and restless after Christ; God must be my God in Christ, or else I am in a reprobate condition.

2. Faith emptieth a man of all confidence in himself, and in the creatures, all are miserable comforters, broken reeds and cisterns, not a drop of Spiritual comfort and heavenly hope is found in any thing. A man will never go out of himself to God in Christ, till he is knockt off from carnal confidences; the winds and waves must first beat him down, before he will lay his foundation upon the Rock.

3. Faith sheweth that God is a gracious and bountifull Rewarder of all them that put their trust in him, and assureth the trembling broken-hearted Sinner, that God will be his God, if he come unto him.

CHAP. II. *Seet. I.*

NOW having thus laid open the words, I will address my self

to my intended subject; and the words that I will insist upon shall be these --- *Must believe that God is; or, that there is a God.*

This is the first fundamental point of religion: A man knows and believes nothing, unless he first knows that there is a God: Can you believe the pardon of Sins, your salvation, your immortal glory, unless first you are perswaded there is a God? now because evermore there have been Atheists, and there is abundance of Atheism in our hearts, I will prove that there is a God, and this shall be the point,

That there is a God.

For this name or title of God; we must first know, it is *nomen potestatis, & commune, non proprietatis*, a name of power and jurisdiction, and 'tis common, not of propriety.

1. It is common to the three Persons because it denoteth the divine Essence, which is one and the same in all the three persons,

2. It is common in this respect, because

That there is a God.

cause *extensive*, or *abusive*, it is given to the creatures.

3. 'Tis given to Angels who are called *Elohim, Dij, Gods*. *Psal. 8. 6.*

4. 'Tis given to men *Psal. 82. I have said, Ye are Gods, but ye shall die like men.* And the reason is, because Angels and Magistrates are partakers of some divine excellencies.

There is a two-fold kind of Arguments to prove there is a God: 1. *Scriptural*, from the word of God, which is his own divine testimony of himself, *that he is*, and the *solum objectum fidei*, the onely object of faith.

2. There are *Rational* Arguments drawn from the creatures; and other things, which demonstrate there is a God; now because the Atheist that either thinketh there is no God or doubteth whether there be a God, will as well deny the Scripture to be the Word of God, as deny God himself; I will deal onely in the latter kind of Arguments; and in these I will not meddle with the sublime Philosophical and Scholastical rea-

reasons ; by which they demonstrate there is a God, but bring the most familiar arguments, easy to be understood, and sufficient to convince ; and it best befits catechetical discourse to instruct the ignorant.

Sect. 2.

Arg. 1 The first argument I bring is from the Creation of the world, which plainly testifieth, that there is a God: none but a God can make such a curious fabric as the world. The Scripture much insisteth upon it, to convince men there is a God: *Moses* wrote the book of *Genesis* for this end to prove that there is a God, that did in the beginning create heaven and earth, and all the creatures in both. So *Paul*, *Rom. 1. 20.* tells us, that *the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.* These Visible creatures do manifest the invisible things of God, his wisdom, omnipotency, eternity, goodness, is seen in the creatures ; so that
an

an Atheist, or any man cannot open his eyes, and look either upward or downward, or any way, but he may see a thousand preachers that there is a God: yea, the most despicable creatures are *Doctores Theologiae*: The very buzzing of a little fly, did make *Pliny* to confess the power of God.

In this one argument I shall use divers arguments; as

1. The creatures did not make themselves; therefore there was a Creatour of them, and that is God: they did not make themselves for these two reasons: for, 1. Then there would be no vile, base, despicable creatures in the world: if a worm had the making of it self, it would not have made it self a worm, but a more noble and more glorious creature: no; it is God, the omnipotent potter, that took out an handful of clay, out of the confused chaos, and made vessels, some creatures of honour, some of dishonour, according to the pleasure of his good will.

2. Had the creatures made themselves

*Plin.
natur-
hist.*

selves ; there had not been such an orderly subordination , and subjection of creatures to each other , and of all Creatures unto man . That the earth should bring forth grafs and herbs ; grafs should serve the beasts , and beasts serve men ; none but a God must work this subordination of creatures .

3. If the creature should make it self , then it should be before it self , and after it self ; for the cause of a thing is before it's effect .

4. In the generation of man ; the Father that begetteth , doth not know what he begetteth ; and the mother that conceiveth , doth not know what she contriveth ; therefore it is God that frameth us , and the sexe , in our mother's womb .

2. This world and the creatures were not made by chance ; therefore by a God ; shouldst thou go into a Wilderness , where is neither man nor beast ; and behold there a stately House , thou wou'dest say ; surely some man made it : should you find a Triangle made in the sands ,

sands, as *Aristippus* did, you would say, some body made it: but here is the argument.

The comely and most beautifull order and harmony that is among the creatures, sheweth that chance did not make them, which is a mother of confusion; but the wisdom of God made all things in weight and measure. *Pythagoras* beholding a curious picture in a frame, said, *Video Apellis manum hanc fecisse*, I see the hand of *Apelles* hath done this: we cannot look upon the beautiful frame of the world, but we must acknowledg it the admirable work of the most wise God. *Interroga pulchritudinem Caeli, & erit confessio Dei; Interroga pulchritudinem Terra, & erit confessio Dei; Interroga pulchritudinem Aeris & Maris, & erit confessio Dei.*

Neither were the creatures made by nature: but by Nature two things are understood, either *Natura naturans*, and that is God: or *Natura naturata*, which is nothing else but the course of things: This could not create.

1. Because we see some things which come not from nature; as, heroicall virtues in men.

2. If by nature; then the natural courses of things should not be hindred; but they have been hindered; therefore all things were made by a supream Essence.

3. There are innumerable creatures in the world; there is a diversity of their natures, and contrariety of creature against creature: yet that there is such an harmonious concord between them, argues there is a God that governs and over-rules all. What a difference is there between the heavens, and the earth, and seas? and if the creatures in their kinds, fish, fowl, beasts, creeping things, and all make but one World, there is an hand that plays upon this Instrument, which makes the strings of divers notes to make such an harmony as they do.

In a word! The whole world of creatures are a world of demonstrative arguments to prove there is a God: such as these.

1. The consideration how all creatures in the world, the upper and lower, serve to one main end; *sc.* the good of man.

2. The constant course of the creatures: the sun knoweth his going down, *Psa.* 104. 19. *The sun riseth and the sun goeth down, and hasteth to the place where he arose. Eccl.* 1. 5. The sun is said freely to run his course, or (which is all one) to rejoyce to run it; *Psal.* 19. 5. *The wind goeth toward the south and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits; All the rivers run into the sea, yet the sea is not full; unto the place from whence the rivers come, thither they return again, Eccl.* 1. 6, 7.

3. The variety of seasons, as spring, summer, harvest, winter: Seed time and harvest, cold and heat, summer and winter, day and night cease not, *Gen.* 8. 22. With these various seasons we are also to consider the particular passages in them, as rains and showers and the

Jer. the fruitfulness of the seasons: Can any of the vanities of the Gentiles give rain: it is in vain to cry *O Baal* hear us: The continual preservation and maintenance of the world; and the ordination of each several kind of creatures to their particular end; these things do sufficiently prove that there is a God. Many more arguments of this nature might be brought, but I will conclude this argument with that speech of *Hugo Cardinalis*. There is (saith he) a threefold voice of every creature to every man.

*Hugo.
Card.*

1. There is *Vox famulantis*: they tell thee, they are thy servants; the Sun, Moon, and Stars, tell thee, they are thy servants: they are restless, and move every day to give thee light the clouds tell thee that they are carried about upon the wings of the wind to water the earth for thee: the earth tells thee, that she is plowed up, and brings forth corn and grass for thee: the beasts tell thee, that they are for thy use and serve.

2. There is *vox admonentis*, admonishing

nishing and instructing us of our duty to God that we should love that God; glorifie that God as God, praise that God that hath made them for our use, service and comfort.

3. There is *vox comminantis*: the creatures do threaten the Atheists, and all abominable disobedient wretches unto their God, to be their destructions, and instruments of horrible vengeance to them: The fire threatens to burn the Atheists, and those that will not honour God, but rebell against him; the water threatens to drown them; the earth to swallow them up and to devour them.

Seet. 3.

The second argument shall be this: Arg. 2.
All nations in the world did and do acknowledg a deity: it makes nothing for the Atheist that they worshipped many Gods, as the Host of heaven, Beasts, Herbs; yea some a red clout hanging upon a pole. Yet in that they had always something which they worshipped in a religious manner, and

called in their own language, *God*; it is argument sufficient, that all nation did acknowledg there is a God.

Yea, every man doth acknowledg there is a God: for those that are reckoned and esteemed of for most professed Atheists, yet 'tis more then probable, that they do not altogether deny a God, but onely deny that God takes any care in governing the lower and inferiour matters in the world: So *Aquinas* thinketh.

Others again say, that, professed Atheists did not, nor ever could, deny there was a God, but did endeavour to extinguish the knowledg of God in them.

Or, as others *optative*: they did wish in their hearts that there were no God at all, and therefore gave themselves over to act all wickedness against the knowledg of God, that so they might extinguish that shining knowledg of God in their hearts, but could never.

S. Augustine saith of Atheists; that albeit

albeit there be some, who think or would perswade themselves that there is no God, yet the most vile and desperate wretch that ever lived, would not say, There was no God: They that made it their work to study Atheism, could never extinguish the knowledg, that there is a God.

Self. 4.

Because I had rather deal with wicked Atheists themselves, I will argue from Atheists themselves that there is a God,

1 From that discerning judgment of ^{Arg. 1.} good and evil in every man: all men do, and can discern evil from good, and say, Such an act is evil and unreasonable, such an act is good: which would not be, if there were not a God which is the supream Law-giver, who writes his laws upon the hearts of men, by which they judg of good and evil.

If this distinction of good from evil were from men; then what man did appoint to be good (though evil in it self) should be good, and what

man did determine to be evil (though good in it self) should be evil: then the adulterer would have his uncleanness to be no sin; the drunkard would have his drunkenness to be no sin; the murderer would have murder to be no sin: men would not have any vices that they themselves are addicted unto, to be sin: But we plainly see, that men who are addicted to base lusts, ever condemn them for vices, both in themselves and others.

So again; other common notions of the law, engraven upon the consciences of all men; prove there is a God, as, that *God* is to be worshipped, that parents are to be honoured, and such like; these shew that there is an universal cause stamping these upon mens hearts, which cause is *God*.

A. g. 2. A second argument is taken from their own conscience: by this Atheists may be convinced there is a *God*: O Atheist! why doth thy conscience terrifie thee, when thou dost evil, gripe thee with tearfull accusations

ons, condemn thee, bring old sins to
thy remembrance, and witnesse them
against thee, if it be not because 'tis
Gods Vice-gerent in thy soul? *The
wicked flees when no man pursues him.*
Prov. 28. 1, Why dost thou flee?
there is no avenger of blood behind
thee; there is no man nigh, yea it
may be there is no man that knoweth
the evil thou hast committed, and of
which thy conscience accuseth thee, and
for which it terrifieth thee with dam-
nable horrors. If there be no God,
what need have you then to tremble
and fear? if there be no judg, who
will one day bring thee before his tri-
bunal to give an account, and to doom
thee to the lowest hell, why dost thou
tremble and quake? the reason is, con-
science even in Atheists doth pursue
them, and tells them, that the just,
Afin-revenging God will one day bring
is them to judgment for those things
con-which no man knoweth, but their own
dofalse and accusing hearts; and then
sati-no marvell, if such who are professed

Atheists do tremble and are horribly afraid : if there were no God, 'tis no matter for all the accusations of thine own conscience.

Arg. 3. 3 Because the wicked and the Atheists themselves will make some striving and reluctancy against gross notorious secret Sins; They have sometimes suitable objects that serve their turn; a very fit opportunity to act their Sin, strong temptations; and (which is not the least motive) secrecy, no mortal eye behold's them; yet even then their hearts will smite them in the very temptation, and reason the case with them before they commit the sin. Now from whence cometh that opposition and reasoning? why should you fear the shame of the world? no eye beholds you in secret, in the dark; if you can keep your own counsel, why should you fear punishment? Sins that are unknown go unpunished: therefore it must needs come from God, who stirreth up Conscience
with his

within them in the temptation, like the Angel to withstand *Balaam* in his designs, and from an apprehension that there is a God, that doth see in secret their abominable acts, and will punish them for their sins.

185 4.

4. The fear of shame and of punishment is a demonstrative argument, to prove the notion of a God in our hearts: Shame was the first punishment God inflicted upon *Adam* for his Rebellion, and it is inflicted upon his posterity; that suppose a man were in a wilderness, far remote from every creature; let him act sin, he would presently be ashamed there, as if many men did know it. That doom of *Pashur* (whom the Lord called *Magor-missabib*, and threatned to make a terror to himself) is the judgment of many Atheists; they are terrors to themselves, even *Magor-missabib*, fear round about: every object they see, is an object of fear to them, so they are very Shames to themselves. What more plainly demonstrates to wicked

Jer. 20. 4.
5.

men *there is a God*, then this secret shame, terrour, and reluctancy?

Arg 4.

4 Because in their sicknesses, calamities, distresses, the most wicked Atheists will pray, and then call upon the name of that God whom they neglect at other times: *God is not in all their thoughts* before, but they live as they list; now let me demand of thee, O Atheist, why doest thou pray, and call upon God in the time of thy trouble and misery, if there be no God? In the storm that *Jonas* was in, all the Marriners betook themselves to prayer; *every man called upon his God*; and *Jonas* was awaked out of his sleep by them to call upon his God also: The Ship-master cometh to him, saying, *What meanest thou, O sleeper? arise call upon thy God, if so be that God will think of us, that we perish not*: all men in distress will pray; the most Atheisticall drunkard, swearer, blasphemer, he that neglects Praier at other times, publique, private, and scorneth at those that frequent.

J. n. 16.

quently use it and give themselves not over to work all wickedness with greediness; yet in the time of his distress, such a one will be religious, very devout, and not only pray himself, but also call to others to pray for him: so that Even Atheists themselves are cleer demonstrations, that there is a God, and the most irreligious persons acknowledge a religion.

Arg. 5.

5 This also may be a manifest argument to prove there is a God from Atheists themselves; because, even they who in their life-time did deny a God, have confessed & approved him in their deaths; their own accusation of themselves upon their death beds, fearfully crying out upon their abominable and cursed by-past lives. Why O Atheist! dost thou then complain of thy drunkenness, swearing, adultery, and cursed prophaness, if thou didst not apprehend that there is a God? If there be no God, there is no fear of Hell after death, nor of Judgment after death--- So again; their hideous roaring, and hor-

Im pium
audire a-
nimam
efflatum
magis pro-
bat Deum
esse quam
Doctores
omnes.
Zeno.

horrible quaking at the serious apprehensions of their approaching Death, which make's standers by even to tremble because of them. *Zeno* truly said, To hear and see an *Atheist* dye, will more demonstrate that there is a God, then all the learned can by their Arguments.

Now why do *Atheists* tremble, if there be no God? then death would be an annihilation of their Being: then no need of trembling and raving if there be no God; then no Judge to appear before, no burning Prison to torment the *Wicked*: But here is the ground of their trembling; the most professed *Atheists* have their serious thoughts that there is a God, that they are to appear before him, that there is an *Hell*, and an *Heaven*, that their Souls are immortall, and that now their immortall Souls are tumbling into everlasting wo and destruction.

Again, God hath manifested himself to Be, by the death of *Atheists*, by some fearfull and exemplary judgement

ment upon them, as upon that *Affyr-
an*, who bragged at a Feast, that he did
never offer Sacrifice to a God, and was
eaten up of Lice: So *Lucian* going to
supper abroad, left his Hounds fast
when he went, and as he returned home
having railed against God and his
Word, his Doggs fell mad, met him,
and tore him to pieces. That Epitaph
which was written upon *Sennacherib's*
tomb, may be upon every Atheist's. *He
that looks upon us, let him believe
there is a God, and learn to fear him.* The
dreadful judgments executed upon
Atheists, should be like the hand-wri-
ting on the wall against *Belsazzar*, a
matter of trembling, and perswasion
there is a God; or, like *Nebuchadne-
zars* judgement, should force them to
acknowledg there is a God.

οὐκ ἔστι
τὸ θεῶν
οὐκ ἔστι
βίος ἔσθ'.

Herodot.

There is a Devil therefore there is a God.
Those horrid & blasphemous injections
concerning God argue there is a Devil,
and so a God: because the injections are
against a Deity: even that one injecti-
on, whether there be a God or no: these

Arg. ult.

hor-

horrid disputations of Atheistical hearts may to any understanding prove there is a God: 'Tis a diametrical opposition to meditate or think there is a God, and to to think whether God is.

CHAP. III.

THe use of this point is first for conviction of Atheists: but oh that they were convinced, that doubtlesse there is a God! never was there a miracle wrought to convince an Atheist, because any creature is sufficient; he cannot open his eyes any way, but he may see a world of arguments to convince him: What! canst thou behold the works of God (which none can do but God) and be an Atheist? What an Atheist? when as thy inward conscience by her gripes will tell thee there is a God? What an Atheist? and yet in sickness and trouble call upon God? if there be any among us that will not now acknowledg there is a God, yet when death cometh, they shall then find and approve that there is a God: and if there be any here that will not be

be convinced, let him alone, God shall put him to School to the Devil, and he will learn him this lesson that there is a God.

Now I will shew the severall sorts of Atheists, and the grounds of Atheism.

1. Some such there have been (and oh that there were none of that generation left) who profess outwardly there is no God at all : Such a one was Sueton in Calig. *Caligula* the Emperour, and yet in time of Thunder and Tempest. and such fearfull passages, did tremble as no man more; and would many a time hide himself in a Vault, as Histories relate.

2. There are *David's* fools, who Psalm 41. 12. durst not for the shame of the World outwardly say, there is no God: yet in their hearts either wish there were no God at all, or would perswade themselves there is no God at all, or (to use *David's* phrase) Senec. Say in their hearts there is no God. *Seneca* hath a remarkable speech of these two sorts: *Mentuntur qui dicunt, se non sentire Deum esse*

esse: nam etsi tibi affirmant interdum, nolunt tamen dubitant. They lye, saith he, who say, they perceive not there is a God; for although they affirm it to thee in the day time, yet by night they doubt of it.

3. Every wicked man is an Atheist; what boasts soever they make of their knowledge of God, their abominable works do deny God, *Tit. 1. 16. The transgression of the wicked saith within my heart, that there is no fear of God before his eyes, Psal. 36. 1.* The drunkenesse of the Drunkard is a denial of God; if the drunkard were perswaded there were a God, he would not give himself up to such swinish brutishnesse; the like may be said to those that delight in secret sins.

4. Such as deny God in any thing through their gross Atheisticall thoughts of God.

1. Such as shut up God in Heaven, as a blind and ignorant God, not knowing, or not regarding what is done here below, they imagine him a forgetfull
God

God, or a God that seeth not. The Psalmist gives us the language of such men Psal. 73. 11. *They say, how doth God know, and is there knowledge in the most high?* So they deny God's Omnipresency and God's Omniscieny, which to think, is as it were, to *un-God* God.

2. Such as conceive God to be made all of mercy, and no justice, as the ignorant think; or all made of justice, and no mercy, as all despairing persons do.

CHAP. IV.

Sheweth the grounds of Atheism.

IN the next place I shall lay down the grounds of Atheism.

1. The first is, that naturall blindness and ignorance of God that is in our hearts: Atheism is one branch that sprouts from that cursed root of bitterness in us: when *David* tells us, that the fool hath said in his heart there is no God, *Psal. 14. 1.* it followeth in ver.

2. *The Lord looked down from heaven to see if there were any that did understand*

Stand and seek God: there is a naturall Atheism in all, which faith and saving knowledge expelleth: it is through ignorance that carnall men have such gross conceits of God.

2. A second ground is, their sensuall desires of satisfying their base lusts: because men give themselves up to sensuality, and to work all manner of wickednesse, and would not be crossed in their courses, but would have an uncontroulable liberty; hence they perswade, or (at least) would perswade themselves, there is no God.

3. 'Tis through the just Judgement of God upon ungodly men, that they are given over to such thoughts that there is no God; for when men shall labour to quench the light of Nature; and, although the invisible God be visible in his works, yet will not they acknowledge him, but even wilfully study to be Atheists, God bereaves them of the thoughts and notions of God, and inflicts upon them a reprobate mind, that they shall not retain him in their thoughts.

4. The

4. The impunity of wicked men makes Atheists : because they sin, and go unpunished, sin against God, and against Heaven, and no wrath and vengeance is revealed from Heaven upon them; hence they flatter themselves with Atheistick thoughts, either that there is no God, or that God is blind, and either sees not, or regards not, what is done here below: or else *they think that God is altogether such a one as themselves*; not considering there is a day of the revelation of the righteous judgement of God coming upon them, when vengeance shall be paid; and not considering the drops of Divine vengeance that have already fallen upon some Atheistick persons like to themselves.

Psal. 50.
21.

5. A seared and hardened Conscience is another cause of practick Atheism : because they feel no workings of conscience, no gripes, nor accusations of conscience, no fears nor terrors as others, but live in the habitual practice of notorious sins, publique

D

and

and private, and conscience is dead within them in regard of it's operations; hence it is, that fools say in their heart, that there is no God: and so because God and Conscience let them alone, they throw the rains upon their necks, do live most abominably, and fill up the measure of their sins, and treasure up wrath against the day of wrath; God abhors them, and gives them up to their lusts, and reserves them for wrath, and wrath for them: this is their punishment for the present, and it will be most bitter hereafter, and when they shall feel the power of his Almighty wrath, and are blaspheming under it, then shall they acknowledge that there is a God.

CH A P. V.

THIS should cause every one of us to humble our selves for those cursed seeds of Atheism that are in all our hearts, and cause us to oppose Atheism as one of the most detestable sins that is among us: we should hate and oppose it.

I. As

1. As a sin that is most against the light of Nature, every creature, the least Goat and Fly, and the meanest Worm, will confound a man that disputes whether there be a God.

2. We should set our selves against this sin, as that which is most of all opposite to God, against the very being of God himself, because it denyes his glorious Being: every Atheist doth as much as he can to destroy God, to un-God him, to throw him out of his Throne, to pull him out of Heaven.

3. We should oppose Atheism, as it is a mother of all prophaneſſe, and abominable licentiousneſſe; for when men shall shake off the fear of a God, they will then fear to commit no sin; they will drink down iniquity like water, no abomination shall come amiss to them: When the Apostle gives us in a whole bed-roll of sins; *There is none that understandeth and seeketh after God; They are altogether gone out of the way, and become unprofitable;*

fitable; their throat is now open, Sepulchre; Sec) Whose mouth is full of
 Cursing and Bitterness. Their feet are
 swift to shed blood; destruction and mi-
 sery are in their wayes; and the way of
 peace they have not known; he laies
 down this as the ground of all. There
 is no fear of God before their eyes; Rom. 3.
 11. to 18. Where the fear of a God
 is not, there all manner of prophaneſſe
 will abound. *Archeism* is such a sin, as is not
 found in Hell; for the very Devils do
 believe and tremble, Jam. 2. 19. they
 know there is a God, acknowledge
 him to Be: *Atheism* is not to be found
 in Hell. *On Earth are Atheists many;*
In Hell there is not any. Hel that now denies there is a God
 is more vile then a Devil; indeed they
 that will not now be convinced by the
 works of God, the torments of Hell
 will make them to acknowledg a God.

Fuller's
 p. 10. State.

CHAP. VI.

IF there be a God of your consciences, *use.*
 I do prove to your faces that there is a
 God, he is clearly seen in his works, and
 you all profess you believe there is a
 God, then that God is to be worshipped;
 shew me thy belief that there is a God
 by thy Worshipping and serving him,
 otherwise thou art worse then the most
 barbarous Infidells, who Worshipped
 that which they acknowledged for
 their God. What are there worse A-
 theists found among us, then among
 barbarous Infidells? I tremble to speak
 it; that it is so, is most certain: there
 are no worse Atheists, then those
 that know and assent there is a God,
 yet in Words and Works deny
 him.

Tell me, O Atheist! Why did God
 make thee? what to serve thy lusts, to
 serve this World, to serve men, so
 serve Devils? every Child will answer,
 God made me to serve him. Shall God
 be frustrated of his end? will you rob

God of his service, of his Day, of his Worship, of his honour and glory? why doth God give men up to their hearts lusts here, and hereafter to eternall vengeance, but because they saw the invisible God-head in his visible works, and did not glorifie him as God, *Rom. 1. 23.* An unclean Adulterer, and an Atheisticall Drunkard do worse, they change the incorruptible God into a base lust.

Moreover; if there be a God, here's terror for the Wicked, comfort for the Righteous.

1. Terror for the wicked. However you spend your daies in the fulfilling of your base lusts, and ject at such as give not up themselves to worke Wickednesse as you do; and though you live a while as if there were no God, yet know, it shall be ill with you because there is a God; for he will be avenged on all the Wicked of the Earth, and rain down fire and brimstone from Heaven upon all such rebellious miscreants, that they shall be

be forced to say; Verily there is a God that judgeth in the Heavens: if there be a God; then know for certain, there is an Hell of horreur and darknesse for all ungodly Atheists.

Here's comfort for the Godly; all ye that now fear God, believe in him, honour and obey him; know ye, it shall be well with you: however it fare with you for the present, it shall be well with you in the end, mangle all the malice of men and Devils: walk on boldly in your uprightnesse, although you meet with Wolves and Lions in the way of holinesse, you shall be rewarded, because there is a God that loveth righteousness. If there be a righteous God, then verily there is a reward in store for righteous men; and a time coming when the wicked shall be turned into Hell, with them all that forget God; then shall all Atheists admire them whom they abhorred, and glorifie that God, whom in works they now deny.

A Discourse of
The Unity of the Godhead.

1 Cor. 8. 4, 5, 6.

We know that an Idol is nothing in the world, and that there is no other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be Gods many, and Lords many;) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

CHAP. I.

THE occasion of these words was a Case of Conscience among the Christians in the Church of Corinth, concerning things offered to Idols, Whether it were lawfull for any to eat the flesh which was offered in sacrifice to them, and to be present at such Feasts? S. Paul answereth the Case, and resolves the doubt in this and the two following Chapters; but more especially in this, and in the end of the tenth Chapter.

In this Chapter he layes down two main grounds of Christianity.

1. Concerning *Charity*, That Christians ought to walk according to the great Rule of Charity, which aims at the good of the weak Brethren, and not according to their private and greater measure of knowledge. Knowledge puffeth up, fills us with pride; but Charity edifies the weaker Brethren.

2. He sheweth what God is, and what an Idol is. That God is but one, and all Idol-gods are nothing, in these Verses. In the words ye may see four things:

1. A Negation of Idols to be gods; ver. 4.

2. A Concession of the Worlds Idolatrous Judgment about God; ver. 5.

3. A main fundamental Position acknowledged by all Believers, and by all, that there is but one God.

4. A Description of this one God; ver. 6. Now for the plain opening of the Words.

We know that an Idol is nothing, &c.

We

al. 1. 1. 1.

We know J. that is, *We evidently know*, and are fully persuaded, that *an Idol is nothing*. An Idol is said to be nothing, in these respects, *Nothing* is taken two ways, *negatively*, *negatively*, when it is a denial of it to be anything at all *imprimis naturalis*. So an Idol is not said to be nothing, for it is something: the carved stocks and stones, the host of heaven, as the Sun, Moon, and Stars, the sublunary creatures, as Men, &c. are true natural things exposed to our view.

2. *Nothing* is taken *privatively*, *privatively*, which is a denial of that which it is taken or conceived to be, as to represent. So an Idol is nothing.

Or else, an Idol is said to be *nothing* in these respects, *about nism*. A

But. Though an Idol be something for matter and form, yet it hath nothing of the nature of a God in it, therefore the Hebrew word *עֲבֹדָה* which signifies an Idol, is (according to some) *quasi, non est Deus*, it is not God, it

hath

hath not power and strength to help and comfort, or to do any good or evil: they are good for nothing, they will not help in distress, they cannot save nor destroy: *Eyes have they, but they see not; ears, but they hear not; hands, but handle not.* They that make them are like unto them. *nabbidiot villiq*

2. *'Tis nothing*, in opposition to that which is true and real, the very same thing we conceive it to be: but an Idol is an empty, foolish, vain fiction; so the word *vanum* signifieth *vanum*, a vain thing, *mentaculum*, a lying thing, a lie, as *isa 4.* and Idols are called *vanities* by the Prophet *Jeremias*: Both are spoken of Idol Gods.

3. *'Tis nothing*: The Apostle here speaks of Idols by way of contempt, *an Idol is nothing*; it is not taken *abstractly*, but *substantively*; it is *inutility*, *id est, res nihili*, nothing, that is, a thing of no worth at all, or thing good for nothing, and in this sense they are likewise called *Vanities*, because they are for no purpose at all. *id est, nihil*

The Unity of the Godhead.

4. An Idol is nothing by way of representation: an Idol doth not represent God to us; an Idol is not the resemblance, image, shape, or figure of the true God to us, therefore it is nothing: therefore it is unlawfull to make any Image of God, because expressly forbidden; therefore Papists are gross Idolaters, in making the image of God like to an old man, because called the *Ancient of days*; it is impossible to make a representation of God, because God is invisible.

5. 'Tis nothing, because an Idol can do nothing. Can any of the *Kabities of the Gentiles* cause rain? *Jent 4. 22.* 'tis spoken of Idols. And God upbraids them by the Prophet *Isaiah*, chap. 44. vers. 9, &c. And *Elijah* mocks the Priests of *Baal*, that cut themselves with Knives and Lances, crying out from morning until noon, *O Baal, hear us*: but when there was no voice, nor any that answered, *Elijah* derided them, and said, Cry aloud, for he is a God, either he is falking, or he is pursuing.

or he is in a journey, or peradventure
he sleepest, and must be awaked. 1 Reg.

17. 17.

In the World:] By it we are to understand the whole Universe in heaven and earth: that is, all the Idols which are figures or shapes of heavenly or earthly things are nothing.

Ver. 5.] In this verse the Apostle prevents by a Concession, what they might object to him: The Gentiles acknowledg many Gods in heaven and in earth, how can there be but one God?

'Tis most true, saith the Apostle; There be many that are called Gods, and were worshipped as Gods: as in heaven they worshipped sun, moon, and stars; in earth men, as *Jupiter*, *Saturn*, their Images; in the Sea, *Neptune*; under the earth, *Rhadamanthus* and *Proserpina*: but all these are nothing; they are the vanities of the Gentiles; these many Gods and Lords cannot make up one God or Lord; they are all feigned Gods.

Ver. 6.

The Unity of the Godhead.

Ver. 8. But unto us there is but one God. here the Apostle explodes the Heathenish fables of the many Gods, and sheweth that Christianity doth acknowledg, and Christians do believe and profess but one God: let the heathen make to themselves as many Gods as the world hath creatures in it, yet we acknowledg but one God. Here the Apostle setteth forth God with three Epithets.

1. He is the Father: whether taken essentially, for the first Person, or *personationes* for the Three persons, still it denotes but one God.

2. He is said to be the efficient cause of all things; of whom are all things.

3. He is the last end of all things, and we in him. Hence I note, *That there is but one God.*

CHAP. II.

Christians and Christian Religion
acknowledg but one only God.
Hear, O Israel, the Lord our God is one.

Lord

Lord. Deut. 6. 4. Is there a God beside me? yea there is no God; I know not any. Isa. 44. 8. I am the Lord and there is none else, there is no God beside me. Remember the former things of old, for I am God and there is none else, I am God and there is none like me. Isa. 46. 9. The first Commandement runs thus; Thou shalt have no other Gods before me. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. Joh. 17. 3.

In the handling of this, I will do these things; first I will shew how God is said to be One; then give the grounds of Polytheism; or how it came to pass, that men did imagine more Gods then one; and then make Application.

A thing is said to be One diverse ways.

I. *Aggregatione*, as many stones make but one heap, many parts make but one whole thing, one body; so God is not one, because there are not

The Unity of the Godhead.

a multitude of Gods to make one.

2. A thing is one *consensu*, by consent, as many persons may be as one by their mutuall consent, as three witnesses testifying one thing: so God is not one.

3. A thing may be said to be one *generi* or *specie*, as the Logicians have it: man is one kind of living creatures: so *Peter* or *Paul* is but one in number, or one individually contained under the specifical kind of Man: though *Peter* be one individual person, yet there be moe men beside him: so God is not one.

4. A thing is said to be one *essentia*, or *natura*, or *numero*, as that it hath no parts, nor *genus* nor *species* to be contain'd under: so God is said to be one, He is one by nature and essence, as that he is but one in number, or rather *ante numerum*; though there be three persons by number yet there is but one only God *ratione essentia*: so *Luther* speaking of the Trinity, saith it is *unissima Trinitas*, or, this God

one

one, not *unitate solas & unidivisionis*, because this would take away the plurality of Persons: now God is not one, *unitate hypostatica*, by a personal unity, but God is one only, *unitate solas non unitate universonis*, by unity of Essence, not unity of Person.

5. God is said to be one, *unus*, that is the only God, and none beside him; he is one *per remotionem plurium*, he excludes all other Gods, there is no God in heaven or in earth, but this one only God, *John 17. 3.*

That there is but one only God, Arg. 1. these arguments are able to evince.

Because there can be but one most perfect Being; therefore of necessity but one God, who is essentially and originally perfect, the very fountain of all good, and the perfection of all created beings: God is *solus omnium*, therefore most perfect, therefore but one God, who is infinitely wise, infinitely good, infinitely powerful, infinitely holy; there is none good but God, truly, perfectly, chiefly, simply.

There's none good but God
verd, perfectè summè, simpliciter.

E

The Unity of the Godhead.

If there should be more Gods than one, then there should be a distribution of excellencies, there would be some perfection in one God which is not in the other, so each of them would be imperfect, neither should be God, because each imperfect; for there is no imperfection in the Godhead, an imperfect God is no God.

Arg. 2.

Because that which hath Being from himself, and is an absolute independent Being, can be but one, now God hath an absolute independent Being from himself, therefore he calls himself *Jehovah*: which implies two things for our purpose, sc. that he hath being from himself, and gives being to all other things: *In him we live, and move, and have our being, A&C. 17. and of him are all things.*

Now that there is, and can be but one Being from himself, this reason may evince, because otherwise there would be *progressus in infinitum*: if God's Being be from another, then that which gave God his being should be God, and that had his being from another.

another, and so you may reason infinitely; so tis absurd both in Divinity and Philosophy.

There can be but one first Cause, and one first mover, and one last end of all things; therefore but one God, who is the first cause of all things, and the last end of all things, *Rom. 11.36.*

Arg. 3

There can be but one infinite Being; one Almighty Being; one Omnipresent being; therefore but one God, who is onely Infinite, Omnipotent, and onely every where, *Cujus centrum est ubique & circumferentia nusquam*; as *Trismegistus* speaks of God. There can be but one Infinite; for if there were two distinct Infinite Beings, then there would be something in one which is not in another, then where there is any thing wanting, that is not Infinite, and so no God. There can be but one Omnipresent Being, as *Athenagoras* argues well; if there be more Gods, where are they, seeing the one onely true God is every where.

Arg. 4.

Trismegist;

The fifth Argument is from the

Arg. 5.

Ex

Gen.

Gentiles, who though they worshipped many Gods, yet still did acknowledge there was but one true God.

Arg. 6.

Because the Divine nature is indivisible, cannot be divided into parts: it is indivisible, because God is one simpliciter, *unum simplicissimum*, one most simple thing, admitting no parts nor number: if the Divine Nature were divisible into parts, then were it not one simple, but a compound entity.

CHAP. III.

Sheweth the grounds how it came to passe, that men made so many Gods besides God.

Jon. 1 6.

NOW the grounds whence it came to passe, that men made so many Gods, besides the true God, were these.

1. One Reason was, the great benefits which sometimes they received from men, who were eminent in some Heroicall vertues, the blinded Gentiles would therefore honour and reverence them as Gods.

2. The

2. The creatures that were usefull were worshipped as gods (because of their usefulness) by those deluded Heathens: thus the people of *Judah* when they fell to Idolatry burnt incense (as they termed it) to the Queen of heaven, poured out drink offerings to her, and made her cakes to Worship her, *Jerem.* 44. for, say they to the Prophet, *When we did thus, then had we plenty of victuals, and were well, and saw no evil, ver.* 17. Therefore the *Egyptians* would worship Fire, Cattel, Onions, Doggs, &c. and the *Persians* would worship the Sun, Moon, and Stars.

3. From a conceit that Devils did all mischief to them, therefore they would worship even Devils themselves to pacify them.

4. The Devil himself did earnestly labour to blind the eyes of the Heathen by foretelling things to come, which begot in them an opinion of a Deity; therefore they did offer sacrifice to them, and would go to their O-

rales to demand future things, which gave them an ambiguous answer.

5. Sometimes they would frame a God according to their own lusts and wicked conditions, as, those that were given to lust and adultery made *Venus* their Goddesse; they that were given to theft made *Mercury* their God, they that were given to murder and war made *Mars* their God.

6. The Apostle gives the true reason of all, *sc.* Gods judgement upon them, giving them up to a blind mind, and vaine imaginations, for their contempt of the true and only God, *Rom.* 1. 21, 22, 23. *Because that when they knew God, they glorified him not as God, neither were thankfull, but became vain in their imaginations, and their foolish heart was darkened, professing themselves wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man, and to birds, and four-footed beasts, and creeping things; therefore God gave them up to their own hearts lusts;*

lusts; and so they changed the truth of God into a lie, and worshipped and served the Creature more then the Creator, who is blessed for ever, Amen, ver. 29. This is the reason why God gives men up to idolatry in these dates, 1. Thes. 2. 10, 11. The Apostle having described the coming of the man of Sin to be after the working of Satan, with all power, and signes, and lying wonders, and with all deceivableness of unrighteousness, in them that perish, because they received not the love of the truth that they might be saved, he then tells us, that for this cause God shall send them a strong delusion, that they should believe a lie: when men shall resist the revealed truth of the only true God, he gives them up to believe lies.

7. Another ground why they made more Gods then one, was the very ground and argument of the Manichees, affirming there were two principles or beginnings of things, a *summum bonum*, and a *summum malum*;

a *summum bonum* from whence sprang all good; a *summum malum*, from whence issued forth all evil. Their argument and reason is from the contrary effects of things, and the contrary works that are done; there are divers and very contrary effects to one another. Now two things will give full answer hereunto.

Arg. i.

The diversity and contrariety of effects argues not a contrariety and diversity of causes; one thing may be the principle, from which issueth divers contrary effects: as for instance, As the Sun is one and the same cause, and yet worketh diversly upon divers subjects, his presence causeth light, his absence darknesse; it hardens clay, soften's wax; the Sun is the cause of the great heat in the Summer, and of the cold in the Winter, it ripeneth and rotteth fruit; it tawmeth the Blackmore's skin, it doth not do so to another Nation: If contrary effects should argue contrary causes, then there should be two Suns; if one Sun
can

can by his light and heat produce contrary effects, why not one God form light and darkness, create good and evil?

Again, our own souls are notable instances: We see, one and the same soul worketh diversly, as, to will, and not will; it perceiveth various things, it understandeth divers things, it move's the body from place to place, it resteth the body. If one creature can produce various and divers things, then much more God; we may as well argue that there are two contrary souls in man, as argue there be two Gods from diverse operations and effects.

There is no *summum malum principium* Arg. 2.
as there is *summum bonum*, because God, who is *summum bonum*, good in the highest manner, can and doth disperse, order, and govern the greatest evil, according as he will: for either it is Sin that is *summum malum*, or the Devil: now both Sin and Devils are all subject to Gods go-

government; which would not be, if there were a *summū malum principium*, as there is *summū bonum*, because then there would be an equal power in both; that the chiefest evil would never endure the chiefest good, but would strongly oppose it.

CHAP. IV.

vst. i.

IT is needlesse for me to confute the Heathens, who worshipped many Gods in heaven and earth; most kind of creatures were Gods to some nation or other; I know there are no such persons here among us; we are Christians and all say, *I believe in God*, so we profess but one God: It were needlesse for me any further to confute the old heresie of the *Manichees*, which heresie St. *Augustine* held before his conversion, because I believe there are none here that hold that wretched Tenet.

Aug. in
Heres, c. i.
7, 8.
c. 6 22. &
46.

There are other Heretiques, called *Tritheite*, who held there were three Gods, and that upon this ground,

ground, because there were three Persons, and each person is very God: this error ariseth from the ignorance of this, in that they consider not, that though the three Persons are truly distinct, yet are they but one and the self same glorious Being and Essence: I hope there is none that heareth me, that thinketh the three persons in holy Trinity, to be three gods really distinct.

Now because the Heathen have worshipped many gods, and because many errors have sprung from thence, I will draw these useful Considerations from the Premises.

I. We may see in them the most horrible pollution of nature by the fall of *Adam*, the strong and strange proneness of mans heart naturally to idolatry, and to make many Gods. How can we but wonder to consider, how reasonable Man should be so besotted, blinded and stupefied, as to fall down before stocks and stones, beasts and clouts, and worship them
for

for gods? Hence God compared them to Oxen and Asses, yea makes them more brutish, *Isa. 1. 3.*

2. We may see hence the full necessity of having the holy Scriptures, which are Gods own Testimony of himself, as he is, and how many gods there are; or rather that there is but one God; the onely living and true God: Then what a mercy is it, to have the scriptures read and diligently preached among us? Why did the Gentiles like blind Sodomites, go feeling and groping after God (as they for ~~the~~ door) if haply they might find him, and therefore took creature's for God; but because they had not the light of the Word to discover the one glorious God to them? So how comes it to passe that Papists are kept under spiritual darknesse, and in an idolatrous worship: this is one reason, because they are kept from reading the Scriptures in the mother-tongue. The Psalmist makes the word of God to be the greatest blessing, *Psal. 147. 19.*

The Unity of the Godhead.

20. He sheweth his word unto Jacob; his Statutes and his Judgments unto Israel; he hath not dealt so with any nation, and as for his Judgments they have not known them.

3. Take heed of foolish reasonings about the Godhead, I mean about the Unity of the Godhead, and of thy foolish conceits, how three persons can be but one God; these foolish reasonings were the ground of the heresie of the *Tritheites*, as, How can three persons being very God, make one God? The best answer unto all such thoughts about the unity of the Godhead, is, to hold to the holy Scriptures: God in his word hath given this testimony, that there is but one God; I will believe no more Gods, because God hath said, There is but one God: I will acknowledg no more; His own testimony is the very ground why I will believe and acknowledg but one God. Take this for a rule, when once a man departs from the word of God, he exposeth himself to an

200 hundred errors: What the *German* Proverb is concerning a Lie, is true of all errors, Nothing is more fruitful, one error begetteth another.

CHAP. V.

use 2. FROM hence I gather, that Christ is God, equal with the Father, contrary to the *Arrians* of old, and *Sacnians* of late, who maintain, that Christ is God, but yet diverse, and not of the same substance with the Father, for Christ must either be the same with the Father, or else there must of necessity be more Gods then one: Now if Christ be God, and diverse from the Father, then the Father and the Son, be two real distinct Gods, which is blasphemously false: 'Tis true, what learned *Zanchy* saith; A man makes more Gods, *intra Deum*, as well as *extra Deum*: *Intra Deum*, as the *Arrians* and *Photinians* of old, and the *Sacnians* unto this day.

Zanch. de
trib. Elo-
him

use 3.

It there be but one God, and we acknowledge but one God, then, as God is

is to have all worship, so only God is to be worshipped. *Thou shalt worship the Lord thy God, and him only shalt thou serve*, Matt. 4. 10. There is the Act, that is to give Divine worship unto God; and the object is both exclusive and inclusive: God must be worshipped and served, and no other but he only; A place if well weighed, that would scatter all Popish shifting distinctions, concerning Divine Worship given to Creatures, as to Angels, Saints, and Images, as the common distinctions of λατρεία and δουλεία; λατρεία to God, δουλεία to the Creature: and to this may be added their *hyperdulia* to the Virgin Mary: But we find that λατρεία and δουλεία are promiscuously used for service to God and the creature; therefore it is a meer verbal distinction, because they signify one and the same.

λατρεία
quæ quan-
tum ad re-
ligionem
attinet, non
nisi uni et
soli Deo de-
betur.
Isidor. lib.
11.
Aug. cont.
Fauft.
Manic. lib.
20.

No distinction will excuse the Papists from Idolatry: and, as they give Divine worship to others, rather than to God, they make more Gods than one.

one. Their own prayers put up to the Virgin *Mary*, testify against them, that they make her a God, praying to her for grace and mercy: yea, their putting up prayers to any other Saint, doth deify that Saint, because prayer is an act of divine worship; 'Tis a prayer of theirs, *Sancte Petre, miserere mei, aperi mihi aditum Caeli*, St. Peter have mercy upon me, open to me the gate of heaven. They say, they pray to God through the mediation of Saints, which is a wrong to Christ's intercession; and 'tis evident, they pray to Saints, not onely as *Intercessores*, as Intercessours; but as *beneficiorum doctores*, as givers of benefits, and bestowers of blessings, which is God's property.

If the Virgin *Mary* were upon Earth, and did know what divine worship is given to her, and how the Papists pray to her as to a God, she would with all zealous indignation say unto them, Worship God, I can do you no good, so would all the Saints and Angels say,

Wor-

Worship the onely true God; We can of our selves do neither hurt nor good; and, could Images speak, they would deride their Worshippers; Oh what fools are these men to leave the true God, and pray to us, that can neither hear, nor see, much lesse can any way help them?

There is great reason, why onely God is to be Worshipped.

1. Because there is but one that is the Author of our Being and well-being: that, is the very ground of the Scoolmen, why God is to be Worshipped, because he is *Author Creatio- nis & Beatitudinis nostrae*: our Being is from God alone, not from Angels, Saints, Images, or any creature: from God alone is all our Happinesse, *Isa. 45. 22. Look unto me, and be ye saved, all the ends of the Earth.* And God gives this as the reason, *for I am God, and there is none else*; whosoever sets up a graven Image, and praieth unto it, he praieth unto a god that cannot save, *ver. 20. Look unto all the creatures,*

Rasf. 1.

and this is the voice of all; We are no Sanctuary for you, we cannot help you; Angels, Saints, &c. and therefore worship God alone, who alone save's and dammeth, who alone gives us all things richly to enjoy: yea God make's it his great work to do thee and me good, therefore should we Worship him.

Reas. 2.

Because God is the onely excellent Object; all divine excellencies are onely in him, and to him all honour, power, glory, and great Majesty do belong, therefore all Worship; because excellency is the ground of all Worship; the more Excellency, the more Worship is due; and to him that is most Excellent, most Worship is due; as to a Prince more civil honour is due then to any Nobleman: God is the onely true God whom we profess, and acknowledge; the Law, the Prophets, and the Apostles preach no other God to be Worshipped, but the onely true God.

CHAP. VI.

THIS may give us an Use of admonition or caution, that we do not set up more gods then one in our hearts: A man may profess but one God, and give outward Worship to that one God; yet may set up many Idols in his heart: Though thou art neither Atheist, nor Heathen, nor Papist, yet thou maist commit grosse Idolatry.

use. 4.

There are two sorts of Idols, and two sorts of Idolatry: there are outward Idols, as Statues and Images of men, of Angels and Saints; of the Sun, Moon and Stars; and there be inward Idols, a man's lusts; the creatures set up in the heart, to which men give divine Worship, *Ezek. 14. 3.* When certain of the elders of Israel came to the Prophet *Ezekiel* and sat before him; the word of the Lord came to him, saying; *Son of man, these men have set up their Idols in their heart, and put the stumbling block of their iniquity before their face. There-*

Col. 3 5.
Eph. 5 5

fore Covetousnesse is said to be *Idolatri*, and a covetous man is an *Idolater*: and of all kind of Idolatry this is the worst, for a man to prostitute himself to his base lusts, for a worldling to fall down, and worship his gold and silver, to serve the unrighteous Mammon, for a god; for a Drunkard to adore his swinish brutishnesse; this kind of filthy Idolatry is more true then strange.

I will shew when men make more gods then one in their hearts.

When men shall have an higher esteem of the creatures more than of God, make more account of their gold, silver, and lands, then of God; *Galen* like prefer their Hoggs before Christ, dung and drosse before the true gain: it is no Solecism to say of some men that they set an higher price upon their lusts, upon their pleasures, then they do on God; for the Apostle saith of some, that they are lovers of pleasure, more then lovers of God, *1 Tim. 3 4*. In like manner, may it be truly said of too many, that they love

their

their

their

their gain, their ease, their credit, their preferments more then God, whatsoever their corrupt heart delighteth in, they prefer above God, they take more care to provide for their backs and bellies then to Worship God, God shall lose his Worship rather then their bellies shal want any of their delicious fare.

2. When men shall fear a creature more then God, and hazard the displeasure of God, rather then displease men, fall down and worship *Darius* for fear of his Lions, obey man by disobeying God, God himself gives a check to this servile fear. *Who art thou? that thou shouldst be afraid of a man that shall die, and of the Son of man which shall be made as grasse? and forgettest the Lord thy Maker, that hath stretched forth the Heavens, and laid the foundations of the Earth, and hast feared continually every day because of the fury of the oppressor, Isa. 51. 13.*

3. When men shall put more trust and confidence in the creatures then in God, as covetous men trust in uncertain

tain riches, and say to the wedg of Gold, *Thou art my confidence*, imagining that their wealth can bear them out in all things: in all these respects covetous men are Idolaters; they have an higher esteem of riches then of God, they love them more then God; they fear the losse of riches more then the losse of God, and do put more trust in them then in God, hence it is, that they will do more for riches then for God, and will adventure the damnation of their souls in the service of Mammon: yea every wicked man worshippeth one base lust or other in his heart; and for the satisfying of their lusts do cast off God and his holy commandments.

C H A P. VII.

use. 5. **F**inally if there be but one God, then let us be exhorted to these five duties.

I. To acknowledg that all things come from him: *Of him are all things, Rom. II. 36.* Every drop we have in our

our cisterns cometh from this infinite Sea; every mercy, every drop of comfort, grace here, and glory hereafter; every good thing issueth out from this one God: God cannot be beholding to us for any thing, for we have our Being from him, are made by him; and if we have any thing that he loveth, we have it of him, says a Judicious Divine of ours: if we do any thing that he accepteth and liketh, we do it by his hand and power: God is in nothing beholding to any of his creatures, but all creatures in heaven and in earth are obliged to Him, for whatsoever they have, or whatsoever they are. *Thou art created, healed, and saved; what of these O man, hast thou of thy self? thou hast all these from that one God; saith Bernard,*

Dr. Sutton.
in Rom. 11.
36.

BETHA Yd.

2. Let this one God be the end and scope of all your actions: As all things are of him, so to him be all things; to him all honour, glory, service and worship be given by us

1 Cor. 10. and all creatures; *Whatsoever you do, whether ye eat or drink, do all to the glory of God.* Dishonour him not in eating, as the people of *Israel* did, when they required meat for their lust, *Psal. 78. 19.* Labour to please him in all things, imitate the rivers, who receive waters from the sea, and send all their waters into the sea again: none may challenge the glory of any thing he hath or doth to himself; the glory must not rest upon him that hath any good, but must be returned to him that gave it.

3. Then expect from this one God all the good that you need, all comfort in time of sorrow, all plenty in time of want, all refuge and safety in time of danger; expect every good thing, grace and eternal glory from him.

As the Psalmist speaks of promotion, it comes neither from the East nor from the West, nor from the North, nor from the South; so I may say of Salvation; *look unto me, and*

and be ye saved all the ends of the earth, *Isa. 45. 22*, as saith the Lord: hear ye, what the Great God of heaven cries to us out of heaven, look over the earth, and see whether there be a God like unto me. Saint *Augustine* saith, that every creature cries out to man, *Ego non sum Deus*, I am no God, I cannot save you, I cannot help you, I cannot comfort you; honours, riches, friends, all say, we cannot save you, therefore expect Salvation from Him who is the onely true God, and author of all blessedness.

A Discourse of the Three Persons in the Sacred Trinity.

1. John 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy-Ghost, and these three are one.

CHAP. I.

THe coherence of these words is this: The Apostle St. *John* sets forth the excellency of two main graces, Love and Faith, in respect of the object of both: God is the prime object of Love, and Christ the sole object and matter of justifying Faith, from whence salvation is onely to be expected, and so Faith apprehends him as the Author and finisher of our salvation.

Now that our Faith may rest upon Christ alone for salvation, the Apostle bringeth heaven and earth to witnesse the same, whose testimony are without all possible exception; God the Father,

Three Persons in the sacred Trinity,

73

ther, God the Son, and God the Holy Ghost do give this testimony, that Christ is the only begotten Son of God, and that life Eternal is in his Son; these three do bear record in heaven: and in earth the Spirit, the Water, and the Blood. The Spirit] that is the sanctifying efficacy of God's Spirit, purging and renewing our hearts. Water] put here for remission of Sins, typified by the legall purifications, and now sealed to us in Baptism: and Blood] put here for the infinite expiatory price of our Redemption from Sin; all these testify that salvation is onely from Jesus Christ.

The mention of the three Heavenly Witnesses are in the Text; the three Witnesses on earth are mentioned, ver. 8. Now to open the words of my Text.

There be three that bear record, *μάρτυρες*, do witnesse or give testimony: The testimony or record is expressed, ver. 11. that life eternall is freely given to us of God, in his onely begotten

ten

ten Son: This is the record that God hath given to us eternall life, and this life is in his Son; to him must all the ends of the earth look for salvation.

Beza in
loc,

Hieron.

In heaven] These words are left out in seven antient Copies, as the learned Beza observeth; but yet they are to be retained, that these three in heaven may answer the three in earth; and Jerome thinks, they were left out more through malice, then error. 'Tis said in Heaven] καὶ ἐν οὐρανῷ, because in heaven the glorious God displaies the full brightnesse of his glory, there he reigneth like a Glorious King.

I The Father] here is taken *patris*, for the first Person of the Trinity: God is the Eternal Father of his Eternal Son Jesus Christ, by an Eternal generation; he is the Father of all the Elect in Christ; the Father of all men by Creation.

He bears record of Christ: Take one Testimony for all; *Matth. 3. 17.* This (Jesus Christ whom John Baptist did

did baptize before your eyes) is my well-beloved Son in whom I am well pleased.

2. The second witness is *the Word* that is, the eternall Son of God: The Son of God hath many titles in the Scripture, and this is one, he is called *The Word*: many of the Antients endeavour to give reasons of this title; but among all I will give but this one: he is called the *Word*.

The reason is, because Jesus Christ is the main subject of the Oracles of God; and of the whole Word: Moses, the Prophets, and Apostles do all preach Christ: our Saviour himself saith of Moses, that he wrote of him. *Joh. 5. 45. To him also gave all the Prophets Witness: Search the Scriptures saith Christ (of the writings of the Prophets) they are they which testify of me, Joh. 5. 39.* the Apostles all preached Christ also: Thus Paul to King Agrippa: Having obtained help of God, saith he, I continue unto this day, witnessing both to small and great say.

saying no other things, then those which the Prophets and Moses did say should come; That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles, Acts 26. 22, 23. Christ is the main subject of the Scriptures; hence Count Anhalt said of the Scriptures, They were the swaddling bands of the holy Child Jesus, who is found in every page.

A worthy
saying of
the Count
Anhalt on
the Scrip-
tures.

Now Christ bears record of himself: his testimony of himself are his own words and Miracles; how hath he testified to the World, that he came to call Sinners to repentance, to seek and save that which is lost, and whosoever beleeueth on him should have, or, hath life everlasting.

3. The third witness is the Holy Ghost] the third person in the Trinity, called so *ab officio*, because he sanctifieth God's Elect, and worketh all spirituall graces and motions in them.

He bears record of Jesus Christ.

Mat.

Mat. 3. 16. as soon as he was baptized the heavens were opened to him, and the Spirit of God descended like a Dove, and lighted upon him. Act. 2. by his Apparition of fiery cloven tongues upon his Apostles; then the blessed Trinity proclaims Jesus Christ the onely Saviour, and from him we must by faith expect life eternal.

And these three are one.] There is a double exposition of these words *ὁ θεὸς ὁ πατὴρ ὁ υἱὸς ὁ ἄγιος πνεῦμα*, That is, *deus deus* and *unum sunt*: they agree in one, as if they were one and the same witness: so Calvin and Beza expound it.

Or else this: These three are one *respectu essentia*, in respect of their essence; these three persons that bear record in heaven, are but one in essence. From these words I will briefly and soberly handle the doctrine concerning the glorious and undivided Trinity.

CHAP.

CHAP. II.

Obſerv.

Hence I note, that in the Unity of the Divine Eſſence there is a Plurality of perſons : or, There are three perſons, but one God. For proof hereof, whereas it is ſaid *Gen. I. 1.* that *In the beginning the Lord made heaven and earth*; Some gather the myſtery of the Trinity from theſe words *Elohim Bara*. *Elohim* is in the plural number denoting the Trinity of perſons; and *Bara*, which ſignifies *created* is the ſingular number to denote the unity of eſſence: Many arguments are brought to prove the Trinity from theſe words, as firſt, It were incongruous to put a word of the plural before a verb of the ſingular number. 2. Becauſe whom *Moses* calls here *Elohim*, he afterward calls *Jebovab*, which is the name of the Trinity. 3. Becauſe *Moses* was not ignorant of the Trinity, would not ſilence it.

But others, though they approve of this

this as a pious and probable collection, yet upon better arguments think the Mystery of the Trinity cannot be collected from these words: their reasons are these,

1. Because *Elohim* being put indefinitely, may signifie four or five persons as well as three, less or more, so there may be occasion given of making more or lesse persons, as well as three.

2. Because if *Elohim* signifie the Trinity here, it should signifie the Trinity in all other places of Scripture, but it doth not; and the placing of it in the plural number with the verb in the singular is usual in Scripture without a Mystery, as *Genes. 9. 15. Exod. 2. 3. Jos. 24. 19.* Some say, 'tis put in the plural number *propter reverentia amplitudinem*, because the Majesty, power, wisdom, goodness of God is manifested in the creation.

Others would gather it from those words of *Moses, Gen. 1. 26. And God said, Let Us make man in our Image, after Our likeness,*

Others again, gather the Mystery of the Trinity from the unanimous cry of the Seraphims, *Isa. 6. 3.* they cry *Holy, holy, holy, Lord God Almighty;* therefore (say they) the word [*holy*] is trebled in relation to the Trinity, to the three Persons. But these are not plain and evident proofs of the Trinity. *Holy, holy, holy,* is trebled here, principally for these reasons:

1. To shew that the Angels do continually praise God.

2. To shew that the Seraphims do praise God with all vehemency and fervency.

3. To shew the infinite Perfection of his holiness, that the tongues of Seraphims and Angels cannot express his holiness.

There are more plain proofs of the plurality of persons in the Godhead. *Mat. 3.* there is a clear revelation of the Trinity: the Father speaks from heaven; the Son is incarnate, and is baptized; the holy Ghost descendeth in the shape of a Dove. Moreover,

Mat.

Mat. 28. 19. the Commission that our Saviour gives to his disciples runs thus: *Go teach all nations, Baptizing them in the name of the Father, of the Son, and of the Holy Ghost, baptizing them, tanquam in nomen unius veri Dei.* It plainly sheweth, that there are three persons in the Deity, and that these are but one God. To be baptized into the name, is, to be bound to believe and obey, and worship this one God, the Trinity in the Unity, *Joh. 15. 26.* These three are one. *Joh. 17. 22.*

CHAP. III.

THE further explication of this mysterious Doctrine of the blessed Trinity shall be by Questions.

Quest. 1.

The first question shall be about the terms used both by ancient and modern Divines; Whether, seeing the Scripture hath no such terms as *Divine Essence* or *Being*] *Person*] or *Trinity*] they are then well used by Divines?

Though these terms are not literal- *Sol.*

ly expressed in any place of Scripture yet in it there is something fully equivalent to them, and so are rightly used by Divines; as, to instance in all three,

1. For *Essence* and *Being*: the word *οὐσία*; Essence or Being hath an equivalent phrase from that speech of God to Moses when he nameth himself, *I AM*, *Exod. 3. 14.* and *Revel. 1. 8.* where he is called *ὁ ὢν*, which is, it hath the same identity with Divine Essence or Being; so then that term may be used.

2. For *Person*, *ὕποστασις* there is a plain place for this; *Heb. 1. 3.* where Christ is said to be *χαράς τῆς ὑποστάσεως αὐτοῦ*, *The expresse Image of his Person*. It is true! Some would have it translated, the expresse Image of his Substance, rather than of his Person: but this cannot be; because there can be no impresse of the Fathers substance in the Son, because the same essence is in both: and then there would be a multiplication of the Di-

vine

vine Essence, therefore it is rightly translated the expresse image of his Person.

3. As for the word *Trinitas* *Trinity*: Nomen ab Arithmeticis, ad Theologos translatum. there is no such term in Scripture, but my Text will afford an equivalent term; *there are three that bear record in heaven*: this will warrant the lawful use of the term, *Trinity*:

In the second place may it be demanded, What is a person? Quest. 2

I answer, in general: A person is a Solu. Substance subsisting by it self, individual, and incommunicable: but this is rather a *suppositum*, then a *persona*: therefore they add, Intelligent, living, and active or doing] so Men, so Angels are persons: other creatures *singularia, supposita individua*; not *personae*.

So then a Person is thus defined: A Person defined. It is a substance subsisting by it self, indivisible, incommunicable, understanding, living and working.

Now for the Persons in the God-head they are thus described: The Father

ther, the Sonne, and the Holy-Ghost, are subsisting in the Divine Essence, undivided, incommunicable, intelligent, by their properties distinguished among themselves, but not divided from each other: or, in brief, thus; *A Person, in the Godhead, is the Divine Essence, distinguished by his proper manner of subsisting.* To illustrate it; consider, that the Father is the Divine Essence subsisting by himself, understanding, willing; distinguished from the Son and Holy-Ghost, by his proper manner of subsisting, or by his Personal property: As, the Father's Personal property is, To be of himself, and beget; The Personal property of the Son is, to be of the Father: And the Personal property of the Holy-Ghost is, to be from the Father and the Son: So that the Son is the Divine Essence subsisting by himself, undivided, incommunicable, understanding, willing; distinguished from the Father and the Holy-Ghost by his Personal property.

Quæst 3.

What is the Father, the Son, and the Holy-Ghost? Th

The Father is *Deus ingenuitus*, *sed sol. generans*, God, not begotten but begetting: The Son is God begotten, not begetting; the Holy-Ghost God neither begetting, nor begotten, but proceeding.

How do the Persons differ? *Quest. 4.*

They differ from the Essence, as *Sol. 1. modus rei à re ipsa*, as the manner of a thing from the thing it self: for a person is *essentia divina modificata*, or, limited with a certain manner of subsisting.

Now, would you understand how they differ among themselves, you must know, they do not differ in nature or being, for the same nature and being is in all: in the Deity there is not *aliud & aliud*, but *alius & alius*, the whole divine nature in each particular Person.

They differ these three waies.

1. *Respectu ordinis*; in regard of Order: the Father is before the Son and Holy-Ghost, not in time and in dignity, for they are all Co-eternal and

Coequal; but, in order, the Father is before the son, the Father and the Son before the Holy-Ghost.

2. They differ *in operationibus ad intra*, where the personal properties or actions in the Father differ from the Son, because the Father begetteth, the Son is begotten.

3. *In operationibus ad extra*: The Father worketh of himself, by the Son; the Son, of the Father by the Holy-Ghost: hence Creation is first attributed to the Father, Redemption and dispensation to the Son, Sanctification to the Holy-Ghost; so that the same work is the work of the Father, Son, and Holy-Ghost, but there is not the same manner of working.

CHAP. III.

I Will now set down some Rules, which will much help us for the understanding of this Mystery.

1. The divine Nature is not a fourth thing distinguished from the three Persons, but is the same with the three.

2. Hence

2. Hence each person is very God, because the Divine Essence is the same in each Person.

3. Hence you may see that there is but one God, although there be Three Persons, because they are one with the Essence, which is God.

4. Hence you may see, that all the Attributes given to the Essence, belong to every Person; the Father Almighty, the Son Almighty, &c. There is but one Will in them, one Understanding, because there is but one Essence.

5. Hence all their works *ad extra sunt indivisa*, all their works outwardly are undivided, because the Three Persons are undivided in Essence. Creation, and Providence in One, are the actions of all Three.

6. Hence the Son and the Holy-Ghost are God by themselves, not by the Father. Some say, that the Essence is communicated from the Father to the Son, and from both to the Holy-Ghost; and so they are not *distincti* God of

*Persona de
Persona,
non Deus
de Deo.*

of themselves: but I say, *Filius accepit filiationem, non deitatem*, the Son received his filiation, not the Deity from the Father.

7. Hence the three Persons are *quædam*, of the same nature, Coequal, Coeternal, not one before another in Essence, as the *Ennomians* falsely held. Not one before another, for in God there is neither *Primus* nor *posterius*; not one excelling another in Grace and Dignity, as the *Arrians* blasphemously held; but they are Coequal in their Divine perfections and Attributes, because but one nature or Essence in all.

8. Hence they are one in another, the Father is in the Son, the Son in the Father, and both in the Holy-Ghost; they are still glorifying and delighting one in another.

9. These three Persons in the Divine Essence are not confused, or separated, or imaginary, but are really subsisting and distinguished.

CHAP. V.

BUT here, it may be objected; That *Object.*
 one thing should be three without multiplication implies a contradiction.

I answer; In finite things it doth : *Sol.*
 but God is infinite, and so is not capable of number or parts, and of multiplication : we see the nature of man is multiplied according to the multiplication of men, because 'tis finite, and so *plurificabilis* ; but the Deity is infinite, and so not *multiplicabilis*.

There are two reasons given, why, though there be three Persons, yet there is but one God.

Because there is but one infinite Nature in the three Persons. *Reas. i.*

Because these three Persons are altogether inseparable. *Reas. 2.* You will say perhaps, there is but one humane nature in all men: but here lies the difference ; though there is but one humane nature in men, yet men are separated from each other, but the three Persons

sons in the holy Trinity, as they have but one infinite nature, so they are altogether inseparable.

CHAP. VI.

Use 1.

THis should teach us to hate that abominable Idolatry of such as make a representative Image of the Trinity: Such an Idol is nothing, it cannot possibly represent God, because he is invisible, and he is infinite; no man can make a representation of Him; 'tis horribly unlawful, because expressly forbidden in the second Commandment: besides, it is an infinite wrong to our infinite God, that sinful Man should offer to represent his infinite nature, within the narrow compass of a Picture or Statue.

Use 2.

Here we may admire the infinite Love of God to Mankind, in that the glorious Trinity from Eternity delighted in themselves, & glorified each other; so they could have done to Eternity, without Men or Angels: God the Father delighted with infinite joy in

in God the Son, and God the Holy Ghost; they all delighted in each, and each in all: Yet such is the condescension of this Glorious Trinity, that he hath set his infinite and unchangeable love upon us, and his delight is with the Children of Men.

The Love of the Trinity appeareth in two special things.

1. The Love of the Father, the first Person in the Trinity, appeareth, in that he is become our Almighty and Eternal Father in Christ. He could have rest satisfied in his onely begotten Son *Jesus Christ*: Yet behold his love! he saith to all Believers, Ye are all my beloved in Christ; I am well pleased with you in my onely beloved Son.

2. The Love of God the Son appeareth in these three things. 1. In that being equal with God, very God would become very Man, by his assumption of our nature, *like unto us in all things, sin onely excepted*, for our salvation. 2. In that he is our Almighty and Eternal Saviour, to save

save us from the eternal wrath of God to come. 3. In that being the onely begotten Son of God, he is contented to have us the sons of God; and being the Heir of all things, to have us to be Co-heirs with him. *Magna benevolentia est, Unicus natus est, & voluit manere unus*, saith Bernard. He goes to his Father in this manner; Father, I, that am thine onely begotten Son, am contented to be made the son of Man, that the sons of men may become the sons of God.

BERNARD.

3. The Love of the Holy Ghost appeareth, in that he is become our sanctifier, the Almighty and Eternal Comforter of all the godly: What comfort shall or can they want, who have an infinite Comforter?

Their Love also appeareth in their joynt-actions in two things.

1. In that they will make all Believers one with them, according to the Prayer of our Saviour for all the Faithful, *Joh. 17. 21. That they all may be one, as thou, O Father, art in me,*

me, and I in thee, that they also may be one in us; and the glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one. Vers. 22, 23. That they may be one in the participation of glory and happiness with the Trinity: the glorious Trinity do pour forth all good things upon the Elect; he excepteth not his own glory and happiness; and the happiness of God the Father, is the fruition of God the Son and Holy Ghost: So shall the happiness of all believers be the full Vision and Fruition of this glorious God, they shall delight in God to all Eternity.

2. In that this glorious Trinity will be the reward of all them that diligently see God; What he said to Abraham, he saith to every Child of his, *I am your shield, and your exceeding great reward.* For the present, the Almighty Trinity is a Shield to protect, defend, save, comfort; and hereafter

hereafter the glorious Trinity will be their infinite and eternal Reward.

CHAP. VII.

use 3.

BEhold here the incomparable and unconceiveable happiness and privilege of Believers, how mean, despicable, and troublesome soever their condition in the world be. Every Believer hath an eternal interest in this glorious Trinity. The Eternal Father is their Eternal Father, and he will shew forth his Almighty Power to save, protect, and defend them, and will bless them with all good: the Eternal Son is their Eternal Saviour, Brother and Co-heir: the Eternal Spirit is their Eternal Comforter and Sanctifier. This glorious Trinity do put forth their Eternal Attributes to work their eternal good: the infinite Power, the infinite Mercy, the infinite Wisdom, the infinite Goodness of this glorious Trinity, worketh their good; and they shall be all happy, if these three glorious Persons can make them so.

It

It was the answer of David to Saul's servants, *Is it a small thing to be son in law to a King?* Implying it to be an high honour and dignity to be the son of a King: the same may be spoken of every Believer; 'tis no small honour and dignity for such poor creatures as Believers are, to be the Sons of God the Father, Brethren and Co-heirs with the Eternal Son of God, and to have the infinite blessed Spirit to be their Comforter.

Take heed then, O ye wicked of the earth, how ye do harm the Saints of God; their Father, their Saviour, their Comforter, will judge and avenge their wrongs: you cannot long wrong and oppress them, because God is their Father; Sin and Devils cannot damn them, because the Eternal Son of God is their Saviour; you see they can rejoyce in tribulation, because the Holy Ghost is their Comforter.

Seeing these glorious Persons do *Use 4.* delight in, and love each other, and glorifie one another, let it admonish

H

us,

us, that do profess three Persons and one God, to give all honour and worship to this Trinity in unity; to put all our delight in glorifying this one God, with one mind and heart, and with all our hearts and souls. If God the Father be called Father by you, then hear what the Apostle exhorts you to; *see that you pass the time of your sojourning here in fear; he is an holy Father, be ye holy, as he is holy*: If you call the Eternal Son of God your brother, your Saviour, then strive after a conformity to his Image: if you call the Spirit of God your comforter, then take heed of grieving your comforter, by quenching and rebelling against his blessed motions: let your hearts be for God, let him have all your love, your desires, your esteem, and rest fully satisfied in him.

From the whole verse thus explained; we may draw two considerable uses.

Use.

1. We may behold a strong ground of confidence and faith in Christ, we have it in that this glorious Trinity with

with one consent bare this record ;
that in Christ the son of God is life
eternal : God the Father testifies this
to all, that life eternal is from his Son :
God the Son gives the same testimo-
ny, *I Am the life*, and whosoever
believeth on me, hath life eternal :
And God the Holy Ghost gives this
testimony ; therefore you that look
for life eternal, receive Christ, for
in him eternal life is found ; and you
may be assured of it, the glorious Tri-
nity hath spoken the word, therefore
be confident.

It sheweth to us the horrid na-
ture of the sin of unbelief, not only in
that it is a full rejection of whole
Christ, but also it make's the glori-
ous Trinity a liar. *1 John 5. 10.* God
hath given this Testimony that par-
don of Sin, righteousness, Life Eter-
nal is in Jesus Christ, if thou believest
not, dost thou not make God a liar ?

A Discourse shewing,

What GOD is.

Exod. 6. 3. *And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them.*

CHAP. I.

HAVING already proved there is a God, and but one God, and in the Divivine Essence that there are Three Persons, I am now to shew what God is, and here I can shew no more then he hath revealed to us, even his back parts, his titles, and his names; As for his Essence never shall Angels or men know with a comprehensive knowledge; we come to the knowledge of God four waies.

I. *Per viam negationis*: by way of negation: He is not this or that therefore this. S. Paul laboureth to convince the idolatrous *Athenians*, out of

of some of their own Poets; that we are the off-spring of God, and for that reason we ought not to think that the Godhead is like unto gold or silver, or stone engraven by Art, or man's device, but God was he that made the World and all things therein, Lord of heaven and earth, and not dwelling in Temples made with hands, who is not Worshipped with mens hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things, *Acts*, 17. 24, 25, 29.

2 *Per viam eminentia*; by way of Eminency: There are creatures Eminent in some one or other perfection, but God is most Eminent: There is wisdom, power, strength, justice, goodnesse, holinesse in the Scriptures, but God is most wise, powerful, just, good; and therefore 'tis usual with Scripture, speaking of excellent creatures to call them Gods things. Mountains are called the Mountains of God, *Numb*, 10. 33. The tall Cedars are called God's Cedars, *Psal*, 80. 11.

*In perfect-
ionibus
datur su-
premiu in
quo est sta-
tus.*

Sometimes the Scripture compounds names with the name of God, as *Ariel*, the strong Lion of God, teaching us, that when we behold any excellency in the creature, we should lift up our minds, *tanquam per scalam*, to the Infinite Excellencies that are in God.

3. We know God *Per remotionem*, by removing all imperfections and defects from God; as when we say God is Infinite, Immortall, Immutable; we remove all defects from God: he is most wise, there is no shadow of folly in him, he is most good, there is no shadow of evil in him.

4. *Per viam causationis*, by his Efficiency; this sheweth that there is a God; the other three shew what God is, *Et qualis Deus*, what manner of God he is.

The Scripture make's known God to us all those waies, but especially by his titles or names, and by his Attributes: Concerning God's titles which shew his Nature to us, I will shew them here, and his Attributes hereafter.

That

That his titles and names declare what God is, this text is plain for it, and *nomen rei est notificatio rei*, And I appeared, &c.

For the coherence of the words briefly this is to be considered.

Moses being sent to deliver Israel out of Egypt, was an occasion of their forer labour, for Pharaoh and his mercileffe servants did redouble their tasks and slavery: The children of Israel were much grieved at it, and with a murmuring reproof did sharply rebuke Moses and Aaron, as appeareth, Exod. 5, 20, 21. Saying to them, *the Lord look upon you, and judge, because you have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.* Now in ver. 22, and 23. Moses made his and their condition known to the Lord, how the People were more vexed then formerly; Moses said to the Lord, *Wherefore hast thou so evil intreated this People? Why is it, that thou hast sent me? for since I came to Phara-*

oh to speak in thy name, he hath done evil to this People, neither hast thou delivered thy People at all. In this Chapter God answereth Moses in two things.

1. That Pharaoh should be compell'd to let Israel go: The Lord said to Moses, now shalt thou see what I will do to Pharaoh, for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his Land, ver. 1.

2. For confirmation of Moses saith, and to calm the murmuring spirits of the distressed Israelites, God declareth what a God he is, and hath been to their Fathers of old, and what a God he will be to them, ver. 2, 3. And God spake unto Moses, and said unto him; I am the Lord; And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them;

Quest.

Here it may be demanded how is it said, that God did not make himself known

known to *Abraham, Isaac, and Jacob*,
by his name *Jehovah*?

Nomen, the name *Jehovah* was
known to *Abraham, Isaac, and Jacob*,
but not *mysterium nominis*, the myste-
ry of the Name, this was revealed to
Moses from God, and from *Moses* to
the People: It is meant of the per-
formance of his great promises made to
Abraham: God did promise to give
the land of *Canaan* to *Abraham's* Seed
for an inheritance, which promise was
not performed to him, but to his Seed
after him: So that this is the mean-
ing: God appeared to *Abraham, Isaac,*
and *Jacob*, *El Shaddai*, God Almighty,
in protecting, delivering and reward-
ing them, but by his name *Jehovah* he
was not known to them, God did not
perform his promise made to *Abraham*,
unto *Abraham, Isaac, and Jacob*, but un-
to their Seed and posterity after them.

CHAP. II.

Hence I observe, that God makes *Observ.*
himself known what a God he is

to

to his people by his name and titles: Gods names are agreeable to his nature, and divine properties, as he hath a being from himself, and gives being to all, so he is *Febovab*, and called *I A M*; as his nature is omnipotent, so he is called *El*, *Elohim*, and *Elohab*, powerfull, as he is All-sufficient, so he is called *Shaddai*.

In the handling of his glorious names, I will first, give to you all his names, and the meaning of them; secondly, I will insist principally upon the name *Febovab*, because it is his most essential name.

The Hebrews have reckoned up many names of God, and all of them express God to us.

I. The first, is here in the Text, *El Shaddai*, God almighty, I shall speak nothing of the derivation of this word *Shaddai* in this place, because I intend to speak more largely of it hereafter, it intimates that God is All-sufficient, he wanteth nothing, but is infinitely blessed with the infinite perfections

sections of his glorious being: by this name God makes himself known to be self-sufficient, all-sufficient, absolutely perfect.

If God be All-sufficient, then shall that man want nothing that hath God for his God, he that loseth all for God, shall find all in God. When *Hannah* complained for want of children, *Elkanah* said unto her, *Am not I better to thee then ten sons? why weepest thou?* So the Lord saith, I am God All-sufficient, and am not I better then all riches, honours, lands and friends? I am more sufficient to reward thee, then millions of worlds, of creatures can do.

2. The second name by which God expresseth his nature, is *Elohim* & *Eloha*, this name denote's the power and strength of God, to denote unto us, that God is strong and powerful.

If God be *Elohim*, a strong powerfull God, then he can do great and difficult matters for his Church and people.

3. If

2. If God be strong and powerful, then it is in vain to oppose him, to rebel, to rage against him and his Church; God is too strong for all enemies, too powerful for all the powers of hell.

3. If God hath named himself *Elohim*, strong and powerfull, then fear not thou worm Jacob; though the Church be as worms in the esteem of their enemies, yet they need not fear, because God is their strong and powerful God.

3. The third name of God by which he makes himself known is *Adonai, Dominus*, Lord; some derive the Word from a Word in the Hebrew, that signifies *judicare* to judge, because God is Judge of all the world. Others derive it from a word which signifieth *Basis*, a foundation, intimating that God is the upholder of all things; as the foundation of an house is the support of the whole building, so God is the upholder of the world, he upholdeth all things by the word of his power.

17N

use.

If God hath named himself *Lord*, and

and that because he upholdeth all things, we may infer this comfort for the Church, he will uphold *Jerusalem* in all dangerous times and troubles, his Church is more dear to him than the World, and his people than all other creatures which he doth uphold.

2. Then acknowledg him to be Lord, by paying service to him, by obeying him; obey him and he will uphold you: how did he uphold *Daniel* in the midst of a Den of Lions, because he obeyed him?

4. Another name by which God hath expressed himself, is the Creator, the Maker of heaven and earth. *Isa.* 45. 11, 12. This sets forth God as the Author and fountain of all our Being out of nothing.

5. Another name is, the high and lofty one, *Isa.* 57. 15. called so, *respectu loci & dignitatis*, in respect of place and dignity; the highest heaven is his lofty throne on which he sits to judg the world: therefore God is called *altissimus*, *Luk.* 1. the highest.

If

Use 1.

If God be the high and lofty one, then let the great ones tremble before him, and that because God is higher then they *Ecc. 5.*

2. This sheweth who it is, that brings the proud ones in their proud attempts against his people down with shame and dishonour, *sc.* the high and lofty one who is above them in all things wherein they deal most proudly.

3. See the love of God to broken hearts, in that the high and lofty one that inhabiteth eternity, who dwelleth in the high and holy place, will vouchsafe to dwell with him that is of an humble and contrite spirit, to revive the spirit of the humble, and to revive the spirit of the contrite ones. *Isa. 57. 15.*

6. Another name is, *Jehovah Tsebaoth*, the Lord God of Hosts, his name is called by the name of *The Lord of Hosts*, that dwelleth between the Cherubims. *2. Sam. 6. 2.* He is called the Lord of Hosts for two reasons.

1. TO

1. To shew that he is the sole commander of all creatures in heaven and in earth : The Angels, they are his Host : A multitude of the heavenly Host, *Luke 2. 12.* The Sun, Moon, and all the Stars are called his Hosts : all creatures in the World are the Lord's Host's.

2. To shew that God is *instar exercitus omnium*, instead of all Hosts and Armies.

Then be ye all exhorted to be on God's side, for his side is the strongest and will be the conquering side; he will give an Everlasting overthrow to all his enemies. *Use 1.*

2. Then let the Enemies of God be horribly afraid, because every day they walk in the midst of God's Armies : take heed you scoffers at Religion, ye persecutors of his Righteous *Isaac's*; Take heed ye Drunkards, how ye provoke God to anger; For if he give a commission to any of his Armies, and command the least creature in his Hosts to fall upon you, ye are destroyed for ever.

7. God

7. God nameth himself *והיה* the Holy One, the Holy One of Israel, Psal. 71. 22.

use. 1.

If God be Holy : then he cannot endure any Sin ; he must needs hate Sin, and Sinners. *Thou art of purer eyes then to behold evil, and canst not look on iniquity.* Habak. i. 13. *Thou art not a God, that hast pleasure in wickednesse, neither shall evil dwell with thee ; the foolish shall not stand in thy sight, and thou hatest all workers of iniquity,* Psal. 5. 45.

2. Labour to be Holy, as he is Holy : *As he which hath called you is Holy, so be ye Holy in all manner of Conversation ; Because it is written, Be ye Holy, for I am Holy,* 1 Pet. i. 15, 16. God is free from all vice. There are three other names, whereby God hath made himself known and they are called his Essential names, because they do denote his being and all from one root, *hayah*, or *hadiab*, esse, to be :

היה

The first is Exod. 3. 14. *Eheje I am that I am, or I will be what I will be,* some

some make this name to be Gods extraordinary name; That of our Saviour, *Rev. 1. 8.* (*I am he which is, and which was, and which is to come,*) is the Interpretation of this name. *Damascene* saith, this name *Damasc.* containeth all things in it, like a vast and infinite Ocean, without bounds.

The reason why God nameth himself, *I am that I am*, or, *I will be that I will be*, is because he is the Being of Beings, subsisting by himself, as if he should say; *I am my Being, I am my Essence*; my Existence differeth not from my Essence, because *I am that I am*: and as *I am*, so *I will be* to all Eternity, the same yesterday, to day, and for ever; there is no shadow of change, no variableness at all in Me.

The second Name is *Jah*: Sing unto God, sing praises to his Name, *exalt him that rideth upon the Heavens by his name Jah, and rejoyce before him, Psal. 68. 4.* Now this name

I

Jah,

*Jah ni-
bil est ali-
ud quàm
nomen*

Jah, is but the contract of *Jeho-
vah*, and signifieth the same, or *I* or
he is:

יהוה decurtatum, quod Ebraice doctissimi viri judicant,
idque per synapen, qua aliquid è medio dictionis eximitur &
contractio autem synopica apud Ebraeos fieri solet reducta
vocali consonantis sequentis ad antecedentem, ut cum hac in u-
nam vocem coalescat: inde etiam sequi vocales illas esse nomi-
ni *יהוה* proprias, & camels tertiam esse eamque propriam
Tetragrammati vocalem, Rivet. exercit. 14 in Genes.

The last name, is here in the Text
יהוה Jehovah: this is his memoriall
to all generations. *Jehovah Eloha A-
braham*, the Lord God of Abraham,
Exod. 3. 15. This name was used al-
ways when the Priest blessed the peo-
ple; Num. 6. 24, 25, 26. *The Lord, or Je-
hovah bless thee, and keep thee. Jehovah
make his face to shine upon thee, and be
gracious to thee: Jehovah lift up his
countenance upon thee, and give thee
peace*; It was thrice repeated. And this
Name they were commanded to
swear by: *Thou shalt fear Jehovah thy
God, and swear by his Name*; Deut. 6.
13. The Jews had many grosse con-

ceits of this name, and fearing to use it, say for it *Adonai*; scarce any but the Priest used it; they call it, *Nomen Dei ineffabile*: But this name *Jehovah* is not unspeakable in regard of the Name; but in regard of the Essence of God set forth by it, as *Zanchy* noteth.

*Zanch. de
trib. Elo-
him. lib. 1.
cap. 12.*

The Jews observe, that in God's Name *Jehovah* the Trinity is implied: *Je* signifies the Present-tense, *Ho* the Prater-perfect tense, *Vah* the Future; and *S. John* alludes to this name, *Rev. 1. 8. Which was, which is, and is to come.* The Jews also observe, that in this name *Jehovah*, all the Hebrew letters are *litera quiescentes*, that denote rest; implying, that in God and from God is all our rest: every godly man is like *Noah's Dove*; he can find no rest nor satisfaction in any creature but in God; God is the godly mans Ark of rest and safety.

CHAP. III.

Here I will do two things: First, I will shew what this Name implieth, and then draw some observations from it.

1. It implieth his Eternity, which is excellently interpreted, *Rev. 1. 8. I am Alpha and Omega, the Beginning and the ending, saith the Lord, which is, and which was, and which is to come.*

2. It implieth, that God hath Being from himself, and subsisteth alone by himself, that he is absolutely an independent Being; he onely is *3 de deo*
trius.

3. That he is *ens entium*, the efficient Being of all things; he giveth to all creatures their Being, to Angels their spiritual and intellectual being, and to men their being: *In him we live, move, and have our being. Act. 17. 28.*

4 It denoteth, that God is most true, constant, and faithful in his promises, as here in the Text: Your Fathers knew me by the Name *Almighty*, or,
El

El Shaddai; that I am a God All-sufficient: that I am a rich God by giving them riches, a strong God by protecting and defending them, and helping them in their straits and extremities: 'Tis true! I did promise to deliver them out of the land of *Egypt*, to give them the land of *Canaan* for their possession, to take them for my peculiar people from among the nations, but they saw not the fulfilling of these promises as now you that are their seed shall see: for you shall see that I am a God constant and faithful in all my promises made to your Fathers, for I will make them good to you because I am *Jehovah*.

CHAP. IV.

THe points that I would draw from hence, and handle, shall be only these two.

1. That the Lord *Jehovah* doth only subsist of himself, and all things subsist by him. *Obfer. 1.*

2. That the Lord will make good

all his promises, because he is, Jehovah. For the first: God only subsisteth, to speak properly; no creature can say, *I AM*, absolutely; no creature can say, *I will be*; but onely God can say, *I am Alpha and Omega, the beginning and the ending, which Was, and which Is, and is to come.*

I will shew the difference between God's subsistence and ours. The difference lieth in these things that follow.

Differ. 1. God's subsistence is eternal: *Thou art God from everlasting to everlasting; Psal, 90. 2. Before the mountains were brought forth, or ever the Earth and the World were formed, God had a subsistence; and he can subsist if all the world were dissolved again into nothing: our subsistence is in time: Angels and men that shall live to eternity, yet are not from eternity: all other subsistent beings shall be turned into nothing.*

Differ. 2. God subsisteth independently: he depends upon no second causes, nor
former

former causes: he is All-sufficient, his own essence is his own happiness; but creatures depend on secondary causes; Angels and men and all other creatures depend on him; 'tis he that continueth all created beings in their being; in him we live, move, and have our being; if he command, Return ye children of men into dust, he turneth them to destruction, and they are swallowed up of the grave; if he say, come again, all things shall stand and live before him.

God subsisteth immutably. My name, saith he, is, *I AM*, that is, I am the same from eternity to eternity: the same yesterday, to day, and for ever; there is not so much as a shadow of change in God.

Differ. 3.

There is no encrease or decay in God; but he is as holy, as just, as powerful, as merciful, as perfect and blessed as ever he was: he is God merciful from everlasting to everlasting: now the subsistence of the creature is mutable: We know there was

a mutation among Angels; some of them kept not their first estate, but left their own habitation: Jude v. 6. Man also is a very mutable creature, he is subject to many changes: we see how all sublunary creatures continue not at one stay; but like the Moon, sometimes they are in the increase, sometimes in the full, sometimes in the decrease: some creatures (as Angels) become immutable by participation: God keeps and preserves them in their immutable condition: God can put an end to all the perfections in the creatures, and then change them again.

Differ. 4. God subsisteth immediately by himself, without means: we do subsist by means, and by his blessing upon the means, we must eat, drink, sleep, or we cannot long subsist, and have a Being in the world:

The Reason is, because the Lord Jehovah hath being from himself, therefore he subsisteth by himself, and not by any other, yea he was from
eter-

eternity, because from no cause, therefore independently and immutably, because from no first cause: but we subsist in time, dependently and mutably, because we depend on him as the first cause, and therefore as God will, so we subsist, or not subsist. According to the presence of the sun so is the light continued in the air; if the Sun withdraws his light, then darkness covereth the earth, because light in the air subsisteth by the presence of the sun: so because our life, health, strength, and all the comforts we do enjoy, do depend on God, and subsist by him, according to his presence they stand; if he withdraw they soon fall: when the sea floweth, the rivers swell, when the seas ebb the rivers fall: so it is with creatures, according to the presence or absence of God.

CHAP. V.

THis discovers the folly of all such, *Use 1.*
as set their hearts upon any thing
but

but God ; that set their hearts upon riches, which cannot subsist, but take to themselves wings, and flie away as an Eagle toward heaven, *Prov. 23. 5.* And as Birds do flye from this tree to that tree, so do riches from this house to that house, from this man to that man. It likewise sheweth the folly of those that set their hearts upon pleasures, which are transient, and perish in the very use; and of those that make flesh their arm, put confidence in friends, or in the favours of men, seeing none of these subsist of themselves; but on a sudden perish. We see that men do not subsist always; sometime their wealth decayeth, sometime their favour and love decayeth, sometime their beauty decayeth: surely, then all those that depend upon them, do decay with them: all outward things are but sandy foundations for us to build all our hopes and comforts upon: look over all the creatures, and see what creature can say, *I am that*

I am, I will be what I will be: Riches, honours, pleasures, preferments, friends cannot lay so: and therefore it is the greatest folly in the world, to set up the creatures that cannot subsist, and to neglect God: There is a curse pronounced against all those that trust in an arm of flesh, and do idolize and deifie creatures, and neglect God.

Use 2.

This may exhort you to trust in the Lord *Jehovah*, who onely is, and subsisteth by himself, who hath said, *He will never leave thee, nor forsake thee.* Now consider these Motives,

1. The Lord *Jehovah* can give being, and doth give being to all things; he can create peace, comforts, mercies, health, strength, friends, grace, and every good thing: he can command loving kindnesse, he can command comfort and deliverance to *Jacob*; when he speaks the word, all things shall subsist according to thy desire: so then, let thy condition be what it will, if God be thy confidence, he can proportion all things

to

to thy condition: Art thou in want? he can make plenty subsist. Art thou poor? he can make riches subsist. Art thou friendless? he can make friends to subsist again? Art thou in terrors fears and doubts? God can make pardon, grace, and full assurance of faith to subsist.

2. Because God Jehovah, as he subsists and gives being, so he can continue the being and subsistence of all mercies, as far and as long as they shall make for thy good: he can make thy health to subsist, thy riches to subsist, thy strength, thy friends, thy life it self to subsist, all comforts inward and outward, spiritual and temporal to subsist: for it is God that bears up the world and all the creatures, and according to his will and pleasure, so shall thy comforts subsist.

3. When outward things decay, God will subsist, God wil subsist immutably, when there is a change of conditions falls out (as all outward things are perishing, unconstant, and mutable) Jeho-
am

vah saith, *I the Lord change not*: when riches decay, God saith, *I Jehovah am riches, &c. I AM*, that is my name; so that all decays are made up in Gods subsistence, whose name is, *I am, I will be.*

4. When all things shall come to nought, friends, riches, health, strength, life and all, and shall subsist no longer in thy self; then God will subsist, and make thee to subsist in eternal glory, then will he say, *I am that I am*, thy reward to eternity, thy happiness to eternity, thy eternal comfort, thy eternal God.

This sheweth the happiness of all Gods servants, because God doth ever subsist to direct them in all their ways, to protect them in all their dangers, to comfort them in all their tribulations, and abundantly to reward them, though they run thorow a thousand changes, yet the Lord subsisteth the same to them, and carries them thorow as upon Eagles wings: let a christians condition change, yet God will never leave him nor forsake him.

Then

125

Use 4.

Then extol the name of this great Jehovah, [Psal. 68. 4.] that is, acknowledge that God onely is *alſow*, is of himself, and subsisteth by himself, that God onely is: Riches are not, Prov. 23. 5. honours, pleasures are not; but God onely is; by him thou dost subsist.

CHAP. VI.

A Second point I draw from this (that the Lord is Jehovah) shall be this.

Observ.

That the Lord will make good all his promises to his Church and people, because he is Jehovah. 'Tis said, that now to them he will be made known by his name Jehovah; that he is a God giving being to his promises, commanding a full and due accomplishment of them. In the handling this point, I will do these four things. 1. I shall shew the meaning of being made known by the name Jehovah. Then 2. I will prove the point by Scripture, then by reason. 3. I will give the Rules

Rules concerning Gods fulfilling of promises; 4. Then make Application.

1. My name *Jehovah* implies these things in reference to his promises.

1. That I the Lord am faithful in my promises, will not deceive those that put their trust in me: Let men believe what my mouth hath spoken, and my power shall make my word to come to pass.

2. That I the Lord am true in my promises: God is not as man, or as the son of man, he cannot lie; promise one thing, and mean another; but what the Lord promiseth, he decreeth to do. Gods actions shall be, and are as good as his words: Hath the Lord promised deliverance from all trouble, pardon of sins, peace of Conscience, grace and glory, every good thing? you shall see him true in all, failing in none, but all shall be made good to his Church and people.

3. That I the Lord am constant in my promises. Hath the Lord promised

sed this or that mercy to his Church and people: he will never repent of his promises: Men often waver after promises made; he will not waver, nor breed suspicion in our hearts: the Lord will firmly stand to his word. I the Lord have made promises of mercy to my people; the word is gone out of my mouth, I will never go back from my word, all the mercies and good things promised shall accompany my word. The Lord hath said of his name *Jebovah*, *This is my name for ever, and this is my memorial unto all generations*, *Exod. 3. 15.* A memorial, of what things? It is a memorial of Gods faithfulness, truth and constancy in his promises, that all succeeding generations shall see and acknowledge God to be faithful, true, and constant in keeping promises, in full and due accomplishment of them, I will ever be known to my Church and people by the name *Jebovah*.

CHAP. VII. Sect. I.

NOW for proof of the Point, first
by Scripture.

The Lord glorieth in this title, a
God keeping Covenant: what! doth
bind himself by promise in a Cove-
nant? he will not fail in one condition
on his part, he is circumstantially pun-
ctual. Behold what he speaks of his
Faithfulness in keeping Covenant,
Jer. 31. 35, 36. Thus saith the Lord,
which giveth the Sun for a light by day,
and the ordinances of the Moon, and of
the Stars for a light by night; which di-
videth the Sea, when the waves thereof
roar, the Lord of Hosts is his name: If
those ordinances depart from before me,
saith the Lord, then the seed of Israel
also shall cease from being a Nation be-
fore me for ever: That look as the or-
dinances of the Sun, Moon, and Stars,
of Day and Night remain firm, un-
alterable; so shall his Promises and
Covenant made to his Church and
People, be as firm and unalterable.

K

And

And v. 37. he addeth, *If Heaven above can be measured, and the foundation of the Earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord.* As he proveth the immutability of his Covenant and Promises, from the immutability of the natural ordinances; so here he proveth it from an impossible thing: As 'tis impossible to measure Heaven, to search the Earth to its center; so it is impossible, that ever the Covenant between God and his People should be broken. *All the ways of the Lord are mercy and truth,* Psal. 25. 10. These two are coupled together, because God truly performeth what he promiseth to his People, *sc.* his mercies; his promises of pardon of sins, sanctification, life eternal, direction of his people in the way to eternal life, this is his way of mercy: His way of truth, is, to fulfil these promises, to command these loving-kindnesses to come to all his people, this is his way of truth. Now these
are

are called the ways of *Jehovah*; because it is Gods constant and faithful course, truly to perform his promises of Mercy. S. Paul tells us, *2 Tim.* 2. 13. *If we believe not, yet he abideth faithful, he cannot deny himself.* Though men should mistrust the fidelity of his Word, and give no credit to him; yet God abides faithful and constant in his Promises, he cannot lie, he will not deny himself. Now God will perform all his promises, because his Name is *Jehovah*. It is observed by *Zanchy*, that as often as God in his Prophets doth promise any great Mercy, or threaten any grievous Judgment, he makes mention of this Name *Jehovah*; *I am the Lord*, or *Jehovah*.

Take some instances for all: *Jer.* 31. 31, 32, 33, 34. a place full of federal Promises to his Church, concerning his putting his Law into their inward parts, and writing it on their hearts, of enlightening their minds, and pardoning the sins of his people, and such like; there he mentioneth

this name divers time: Thus saith the Lord, or Jehovah: Thus saith Jehovah, I will make a new Covenant with them: Thus saith Jehovah, I will put my Law in their inward parts, &c. Thus saith Jehovah, I will forgive their iniquities, &c. to shew that he will make good his promises; they shall surely be pardoned, they shall be sanctified, they shall obey me. The fifth Chapter of Ezekiel is full of severe threatnings of fearful Judgments, and that those threatnings shall be accomplished, the wicked shall see him as true and faithful in his Judgments and vengeance, as in Mercy and Peace. It is said, *vers. 13.* They shall know that I am Jehovah, that I am a God who will give and command a being to my threatnings as well as to my Promises, that I will create evil for the destruction of godless wretches, as create good for the peace, safety, and salvation of them that fear me.

Sec. 2.

Having proved the Point by Scripture,

ture, I will also prove it by reason.

Because all the promises made to his church and people, are the very expressions of his efficacious will, to shew them mercy, to supply their wants with desirable comforts: what the Lord efficaciously willeth and intendeth, shall undoubtedly come to pass. *Reas. 1.*

All the works of God are but the effects of his will: 'Tis said, *God said let there be light, and there was light: let the earth bring forth herbs, let the trees bring forth fruit, according to their kind, and they did so:* Gods laying is nothing else but his efficacious willing of the things, and as he willed things, so they came to pass; so his promises in the covenant of grace are nothing else but his will to pardon, to sanctifie, to comfort, to deliver to give grace and glory: let mercy embrace such a soul, let pardon be assur'd to such a sinner, let such lusts be mortified, let such deliverance be-

tide such a person, and all cometh to pass, because he willeth the things, his promises are the expressions of his will. 'Tis an observable phrase used in Scripture *command deliverance for Jacob*, and *command loving kindness*, to shew to his people the efficacy of his will in making good his promises: he hath promised deliverance, loving kindnesse, let it be to such a soul.

2. Because God is as able as he is willing: his name is *Jehovah*, it is the Lord that gives Being to all that have being, therefore he is able to give being to his promises as to his creatures, to give a being to promised mercy, to promised pardon, to promised grace and glory, and whatsoever good he hath promised. See what arguments God useth to encourage his people to ask of him things to come. *Isa. 45. 12. I have made the earth, and created men upon it: all I, even my hands have stretched out the heavens, and all their host have*

I commanded; he created man and all creatures, therefore he can create all good which he hath promised to his Church: therefore put God in mind of his promises to his Church, and importunately urge him with his promises. Say to him, Lord thou hast commanded man to keep his promise, to be faithfull of his word, thou hast promised this and that mercy, thou canst not deny thy self, being most faithfull, command this and that mercy. The Prophet *Malachy* speaking of the creation of woman, *Malac. 2. 15.* saith, *did not he make one? yet had he the residue of the Spirit,* that is, he made but one woman for *Adam*; he could have made more, because of his abundance of Spirit: the Lord hath abundance of spirit, he hath made good his promises to others, and can make them good to all that shall trust in him.

3. Because Gods performing his promises to his Church and people is God's memorial, it is an everlasting

memorial of him to all generations: succeeding generations come to know what God is, by his performance of promises, God is known by his name *Jehovah*, his mindfulness of his Covenant and promises makes us mindfull of God. As God performing his promise of remission of sins, makes men in all ages to know that he is *Jehovah*, that pardoneth iniquity, transgressions and sins, and they from their own experience will make God known to be a God pardoning iniquity: so the accomplishment of promises of deliverance, promises of comfort in trouble accomplished, promises of the things of this life, and and of the life that is to come accomplished, makes him known to be faithfull and constant in his promises, that he is a God that cannot lie, nor deny himself, but abideth faithfull to all generations.

CHAP.

CHAP. VIII. sect. 1.

IN the third place, I will lay down the Rules concerning God's performing of his promises; and in the first place I must premise these distinctions.

1. That there are promises which concern Church in general, and there are promises which concern the members of the Church, each particular godly man, there are promises made to *Jerusalem* and promises made to the daughters of *Jerusalem*.

2. There are promises of temporal good things, and promises of spiritual good things, of spiritual blessings.

3. There are promises of grace it self, and mercy it self, and there are promises of the measure of grace.

The observable rules are these.

The promises to the Church in general are prophetical promises, they are prophecies as well as promises: so the accomplishment of them is to be prayed for, it shall be in Gods appointed time.

The

The Jews prayed for the comming of the *Messiah*, long before his comming, yet he came not in the flesh till the fulness of the determinate time came: no question but the seed of *Jacob* prayed for the possession of *Canaan*, yet no possession till the years were expired, wherein God promised to give them *Canaan*: The Church in many ages hath prayed for the subversion of the Kingdome of Antichrist, yet *Babylon* the great is not fallen: the Church hath likewise prayed for the conversion of the Jews, and the bringing in of the fulnesse of the *Gentiles*, yet the one is not converted, neither is the fulnesse of the other brought in: yet the Lord *Jehovah* will make good these and such like promises in his own time, then shall the blessings of the promises, and the prayers of all Saints fall into the Churches lap. We must pray, and we may expect the accomplishment of the promises in due time, because we have the promises and the prophecies: but

but 'tis curiosity to calculate a set time, as to say positively, that in such a year Antichrist shall be overthrown; we are ignorant of the times and seasons when God will accomplish his promises to his Church, they are not clearly revealed unto us.

Sect. 2.

Now as touching those Promises that concern each particular member of the Church: First, concerning Promises about Grace, and spiritual Mercies, we are to observe these Rules.

1. That God will make good his Promises to all Believers, concerning pardon of sin, sanctification, adoption, perseverance, life eternal; and a Believer may be confident, that God will bestow these things undoubtedly upon him: by this name *Jehovah* he will be made known to all, and for these things thou mayest absolutely pray.

2. That God will give such a measure of grace, of comfort, and assistance,

ance, as he knoweth to be fit for thee, not such and such a measure of grace and assistance as thou thinkest needful. Your heavenly Father knoweth what grace, what comfort, what assistance you most need: Be sure, what the Lord *Jehovah* doth for thee, it is for the best.

3. That the Lord performeth his Promises in his own time, not in times that we prescribe to him; *Heb. 4. 16.* He will give grace and mercy *in a time of need*, *εἰς ὥραν βοήθειας*, *in opportunum auxilium*, for a seasonable aid. It is said, *2 Cor. 6. 2.* *In a time accepted have I heard thee, and in the day of salvation have I succoured thee.* Therefore blessed is the man that waiteth always; when Gods time begins to dawn, then mercy shall shine forth. The *Israelites* did endure a long and sore bondage in *Egypt*, did groan heavily; yet *Moses* came not to deliver them, till the appointed time came.

4. When God's determinate time

is come, then he will be made known by his Name *Jehovah*: the Lord is very punctual in the observation of moments, days, and years: as the deliverance of *Israel* out of *Egypt* was at the end of 430. years determined before, and then *Moses* came: at the fulness of time *Christ* came in the flesh: so in the fulness of time, pardon of sin, peace of conscience, comfort and deliverance shall come, or whatsoever it be thou standest in need of. When we would have things done in our time, the Lord answers us, as *Christ* did his Mother, complaining there was no Wine; *Woman, what have I to do with thee? mine hour is not yet come.* Joh. 2. 4. When his hour was come, then he turned Water into Wine: So, when thou art in affliction, thou prayest, Lord, comfort now, send deliverance now, send assurance now; our Saviour answereth, My time is not yet come; when that is come, then will I turn thy Water into Wine, then be it unto thee according to thy faith.

5. Now

9. Now the Rule for temporal Promises is; though godliness hath an interest, title and claim to all the Promises of *this* life, yet the Lord performeth not all the promises of this life to all that are Godly; but gives to all that which is good for them. Now the goodness of an outward thing lies not in the nature of a mercy, as in the conveniency and fitness of the mercy to thy heart.

Though godly men can lay claim to all Promises, yet all godly men have not fit hearts for all Promises. As for instance; Every godly man hath the promises of Riches, of Honours, of Long-life; but every godly man hath not an heart fit for Riches or Honours: Should God give them Riches, they would perhaps wax proud, careless, loose, wanton, and their hearts, being puffed up, would make them kick and spurn against God; therefore God in his wisdom debarreth them from Riches. When godly men put temporal promises in suit in the Court of

of Request, God answereth them as
our Saviour answered the Mother of
Zebedee's children, that desired, that
her two sons might sit, one at his right
hand, the other at his left hand in his
Kingdome; *Ye know not what ye ask;*
can ye be baptized with the baptism that
I am baptized with? So ye may ask
for Honours and Riches, but ye know
not what ye ask, saith our Saviour;
can ye be poor? can ye be contented?
can ye be meek and lowly? can ye en-
dure tribulation and persecution for
righteousness sake?

CHAP. IX.

NOW I proceed to make Applica-
tion of the Point.

The first Use shall be for terrour to
all such as go on in their sins, hearing
what the just and faithful God doth
threaten. The Lord *Jehovah* is as
true, faithful and constant in his
threatnings, as in his promises: what
he hath spoken, shall undoubtedly fall
upon the generation of the ungodly;
he

Use 1.

he will be made known to the wicked by his name *Jehovah*, in the full execution of his threatnings, as in the full performance of his promises to the godly, and both in due time.

As in Heaven, all the Saints will put their seals to the Lord's truth and faithfulness in his promises: so in Hell, all the damned will put to their seals, that God is true in his threatnings. Lay your ears a while to the gates of Hell, and hearken to the howling outcries that the damned Drunkards make, crying out to those that were their pot-companions, that are yet upon the face of the earth: Oh ye swinish Drunkards that are yet living, believe what your faithful Ministers say unto you from God; it is most true what you have been told, that *no Drunkard shall inherit the Kingdome of God*; God hath made himself known to us to be *Jehovah*, & faithful in his threatnings to us poor creatures. Attend to the howling of the damned in Hell, and may ye not hear them cry out to you; *Hearken*, ye proud wretches,

wretches; will ye, proud creatures, see that God resisteth the proud? oh look upon us that are turn'd into hell for our pride; we see we feel now the cursed fruits of our pride. Then will the adulterer and the lustful wanton cry out to their companions here upon earth, that went with them to harlots Houses; Oh we burned in lust, and now we suffer the vengeance of eternal fire; the Lord hath now made good his threatnings against us. Consider what God speaks of his threatnings in *Ezek.* 5. 13. 15. *Then shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord, (or Jehovah) have spoken it in my zeal, when I have accomplished my fury in them: so it shall be a reproach, and a taunt; an instruction, and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger, and in fury, and in furious rebukes, then he confirmeth it thus: I Jehovah have spoken it.*

L

Three

Three things I will commend to the consideration of all persons concerning Gods threatnings.

1. Consider seriously; the Lord who threatens thee, he is not a man that he will repent; he cannot lie; but what his mouth hath uttered, shall come to pass; if he hath threatened damnation to thee O impenitent sinner, damnation shall be thy portion; if God hath spoken against such a Nation, People, or Person, that they shall be pluckt up and destroyed, it shall certainly come to pass, except they repent.

2. Consider how God hath threatened, and also executed judgment according to his threatnings upon the world: the old world was drowned according to his threatnings, by his name *Jehovah* he was made known unto them: He hath inflicted his judgments upon the Church, the vintage of the whole world: *Jerusalem* was threatened, *Jerusalem* was accordingly plagued: he hath inflicted

dicted Judgments according to his threatnings upon his own children, the very quintessence of his Church: *David* a man after Gods own heart, felt the force of his threatnings: And as for particular persons; let drunkards look upon *Belshazzar*, let Adulterers look upon *Zimry*, let all profane persons look upon *Esau*, let Worldlings consider *Judas*, and as our Saviour said to the Jews, speaking of the death of those men, upon whom the Tower of *Siloam* fell, *except ye repent, ye shall all likewise perish*: so say I to all Drunkards, and all profane persons, *Except ye repent ye shall likewise perish*; because God is *Jehovah*, true and faithful in all his threatnings.

3. Consider thine own sins, and what God hath threatned against thee; if thou persistest in thy Sins; Art thou a drunkard? consider what God hath spoken against this sin, and go home and tremble, lest the Lord *Jehovah* bring that evil upon you:

hath God said, that all the wicked shall be turned into hell: then let all wicked, wretches fear and tremble, lest God indeed turn them into hell; for he is the Lord Jehovah.

CHAP. X.

Use 1.

VVill God make good all his promises to his church and people, because he is *Jehovah*? then if ever you desire the accomplishment of Gods promises, see that you get into Christ, for the Lord is onely made known by his name *Jehovah* to such as are in Christ: *all the promises of God in him are yea, and in him Amen. 2. Cor. 1. 20.* In Christ they are all Amen, so be it: Hath God promised deliverance, comfort, assurance, grace glory? whatsoever his promises be, they are all in Christ yea and Amen: let pardon be given to him that is in Christ, let comfort and assurance be given to him that is in Christ, &c. For God is *Jehovah* that makes all the promises, Christ is

is the meritorious cause of all the promises, he purchased both the making and the performance of them: Christ is the ratifier of all the promises, he confirms them to us, his blood is the blood of the Covenant: Christ is the treasurer of all God's promises, all are kept and lock't up within the breasts of Christ, and none shall have any but from him: Christ is the fulfiller of all the promises, therefore if you expect grace, peace, assurance, pardon, as they are promised, see that ye be first in Christ by faith, faith is as instrumentally necessary, as Christ is meritoriously necessary: The Lord *Jehovah* answereth every believer that pleads promises, *Be it unto thee according to thy faith*: Dost thou ask for pardon? dost thou believe, is *Jehovah's* answer? if so then be it unto thee as thou wilt: A wicked man, out of Christ, may as soon pluck a star out of the firmament, as the performance of one promise to himself.

CHAP. XI.

Use 3.

THis point speaks comfort to all that are believers, what greater comfort can be to such, than to have an interest in such a God, who is not onely All-sufficient, but also *Je-hovah*, and so can and will make good all his promises: Read over the book of God, and pick out all the promises that are, and apply these salves to every sore of thine: God hath promised thee mercy and good according to thy condition; he will make good his promises to thee as far as they are good for thee: be confident thou shalt have any good thou needest in Gods due time: *I have seen, I have seen the affliction of my people*, saith God to *Moses*, then he sent him to fetch them out of the house of bondage, so God takes notice of all thy afflictions inward and outward and accordingly in due time he will command deliverance, comfort or whatsoever is good for thee.

That

That you may get comfort by the promises, observe these rules.

1. Be sure to lay up all kinds of promises, we are liable to several wants, straits, dangers, miseries; God hath fitted suitable promises, as 'tis said of the Virgin Mary, that she did lay up his words in her heart; so do thou the promises against needful times: A promise in thy heart in time of need, is like a friend in the Court, will stand thee in pretious stead.

2. Acquaint thy heart with the nature of the promises. 1. Labour strongly to apprehend the truth and faithfulness of the Lord *Febrab* in his promises, that they are yea and Amen, he will undoubtedly perform what he hath spoken, he will never go back from his word. 2. Labour to understand their goodness, let thy thoughts dwell upon the promise, till thou hast found out the riddle, digg into the bowels of a promise, as thou wouldst digg into the bowels of the earth for silver; Ignorance or weak

apprehensions of the truth of the promises of Gods all-sufficiency and faithfulness, is the ground of distrustful, wavering and unbelieving thoughts: Ignorance of the good things in the promises is the ground of the not applying of the promises. 3. Labour to know to what special condition the promise is made, so thou mayst rightly apply promises to thy spiritual maladies, the right salve to thy sore.

3. When thou art acquainted with the nature of the promises, then set faith a work, rely upon God who is *Jehovah*, for the accomplishing of the promises to thee, do thou hold fast by the promise, and hold God to his word; say to him as *Jacob* did; when he wrestled with him, *I will not let thee go till thou hast blessed me; I will never let thee go, till thou hast made good this or that promise to me.*

4. Labour to get a quiet and still frame of heart to wait for the accomplishment of the Promises: This is to
live

live by Faith in a Promise; to walk by Faith; for God will not by and by make good his Promises, but for exercise of Faith, he defers execution of them. *David* would often call upon himself to wait upon the Lord, *Wait on the Lord, O my soul;* and would check himself for tumultuous and distrustful thoughts; *Why art thou cast down, O my soul? why art thou disquieted within me? wait on God:* for the Lord *Jehovah* will certainly in his appointed time make good his promises to thee: if thou canst live by Faith, delays will not be tedious; *He that believeth will not make haste,* Isa. 28. 16.

It the Lord will make his Promises good, because he is *Jehovah*; then answer all distrustful and unbelieving temptations with this, God is *Jehovah*. A Believer shall find many strong temptations to unbelief: As about the Promises of Justification, this temptation may arise, Can the Lord pardon such a vile sinner as I am? 'Tis true, I read how he is a God

Use 4.

God pardoning sinners, but will he pardon me? Yes, God can pardon thee, because he is *Jehovah*, and will make good all his Promises. So in temptations against perseverance: I fear (saith a poor soul) I shall prove an Apostate, and fall away; and the Devil will be ready to second it: Answer it by this, The Lord *Jehovah* hath promised to put his fear in my heart, that I shall not depart from him, *Fer.* 32. 40. and he being *Jehovah*, can make me to persevere and hold out to the end.

General Rules for the better understanding, *What God is.*

Exod. 3. 14. *And God said unto Moses, I AM THAT I AM.*

CHAP. I.

HAVING briefly gone over the glorious Titles and Names of God, I will proceed to a plain handling of his

his glorious Attributes and properties. Before I come to particulars, I must lay down some general Rules for the better understanding of the nature of God.

1. The Attributes or Properties shew to us, what God is in himself; declare him to be most Wise, most Holy, Good, Perfect, Infinite, Eternal, &c.

2. These Divine Excellencies are called Attributes, because the Scripture ascribes them to God; acknowledges Him to be Infinite, Eternal, Omnipotent, Omnipresent, &c.

3. Gods Attributes are not accidental Qualities in Him; Goodness, Wisdom, Infiniteness, Omnipotency, are his very Essence, not Accidents, as in creatures; Wisdom, Goodness, Holiness, Power, are qualities in creatures, as in Men and Angels.

Neither are they in God as *naturales*, natural faculties: Understanding and Will is in Man and Angels.

Neither

Neither are they in God as Affections and Passions: Love is in God, Hatred is in God, Joy is in God, not as they are in his creatures, affections, or passions.

But all the Attributes are really the same with his Essence; therefore they are spoken of God *in abstracto*, God is love, God is Mercy, God is Goodness, God is Justice, &c.

4. Though there are many Properties attributed to God, yet all these Properties are not really distinguished from each other, but they are all one and the same Essence: As when we say, God is infinite, God is merciful, God is powerful, &c. we are not to conceive, that his Mercy is really distinct from his Justice, his Wisdom, really distinct from his Power; but as they are the same with the Divine Essence, so they are with each other. As the Divine Essence is omnipotent, infinite, eternal, perfect, &c. Some Divines express this by a piece of Gold: a piece of Twenty shillings doth

doth not contain in it twenty several distinct pieces of Silver; but 'tis one and the same piece which contains so many pieces in worth and value. So that the multitude of Attributes in God, is not in respect of so many glorious Excellencies really distinguished among themselves in God, but onely in respect of our manner of conceiving.

Our understandings are unable, and too weak to apprehend all his glorious excellencies: By one act of conceiving we cannot conceive God to be infinite, omnipotent, holy, just, good by one act, but by divers acts.

Then again, there is not one Attribute so large, as to comprehend or express his incomprehensible and inexpressible Being: Therefore this we say, the divine Properties are not so many really distinct Vertues in God; but they are that *Unica Effentia ad omnia sufficiens*, one onely Essence, which is most merciful, most perfect, most holy, most powerful.

5. All God's Attributes are equally

ly and most unchangeably perfect in him, although we are not able to conceive an equality of them: God is as just as he is merciful, God is as merciful as just; God is infinite in Power, in Wisdome, in Goodness, in Holiness.

Reas. One Reason is, Because they are the same with the Divine Essence, which is infinite. Then God is incommutably just, merciful, holy, good; *Non recipient majus & minus*: God is always the same God, and always most holy, most merciful, most good, most powerful.

2. Because he is infinite. A thing actually infinite cannot decrease nor increase; then he could not be infinite. What unspeakable comfort is this to the godly broken hearts, that the Lord is as gracious, as merciful now as ever, and so to eternity! what unspeakable terrour to the wicked, that God is as just now as ever, and so to eternity.

6. There is no contrariety in Gods
Attri-

Attributes : His Mercy is not contrary to his Justice, nor his Justice to his Mercy : Although there be Love and Hatred in God, yet none are contrary, *quia ipsa misericordia in Deo est iustitia*, because the very Mercy of God is his Justice.

The Attributes are diverse in respect of their objects, not in respect of themselves : Mercy hath respect to the creature in misery, and Justice hath respect to the sinfulness of the creature.

1. There can be no contrariety in God's Attributes; because contraries R¹⁴/ work the mutual destruction of each other; as heat destroys cold, light expels darkness, fire quencheth water.

2. Because two contraries cannot be in one subject in the highest degree; one and the same thing cannot be fiery-hot, and icy-cold : Now all God's properties are *in summo gradu*; God is *summè iustus*, just in the highest manner, and *summè misericors*, merciful in the highest degree.

7. The

7. The Attributes of God are spoken of God both *in concreto & abstracto*, in the concrete, and in the abstract: God is Justice it self, Mercy it self, Goodness it self, Wisdom it self, Holiness it self; *God is love*, saith the Apostle; it is in the abstract: Then in the concrete, God is just, wise, holy, good, perfect. They are spoken of God in the abstract, to shew that he is essentially holy, good, &c. and spoken in the concrete, & *subjective*, to shew that God is good to his creatures, and that he doth truly exist.

For the distinction of his Attributes, observe but this one.

There are incommunicable Attributes, and communicable, *per participationem & analogiam*. His incommunicable Attributes are his Infinity, his Eternity, his Simplicity, which no creature is capable of. His communicable Attributes are his Justice, Mercy, Holiness, Power, Goodness, &c. which are in the creatures,

as in Man and Angels, by way of resemblance and likeness.

They are in God, after an infinite eminency and perfection; in creatures by participation, as a drop in respect of the vast Ocean; are as light in a spark, in respect of the light of the Sun.

CHAP. II.

Of the Simplicity of God.

THese are the General Rules concerning his Attributes or Properties: I will now proceed to the handling of each particular Attribute; and the first Attribute shall be the Simplicity, or simpleness of God's nature, which is one of the incomunicable Attributes of God, of which no creature is, or can be partaker, but onely by way of a small resemblance.

True it is, the word *Simplicity*, as applied to God, is not used in Scripture; yet the sense is found, as in this Text, wherein God nameth himself, *I am that I am*; which noteth, that God is simply of himself, and by him-
M self

Qui quid
in Deo est,
Deus est.

self most perfect; that whatsoever is in God, is God.

I need not to stand upon the coherence of the words: *Moses* was commanded to fetch captived *Israel* out of *Egypt*, and before he would go, he desired God to tell him his Name, what he should say unto them, to perswade them to follow him; here God commanded him to tell them, that, *I am that I am*, hath sent him; which name importeth, that God is simply that he is; and the Septuagint translate it, *Ego sum* &c. *I am the Being*, plainly noting to us, the Simplicity of God. Hence I note,

LXX. interpret.

Observ.

That God is most simple.

In the handling of this Attribute, this shall be my method: First, to shew what is meant by God's Simplicity; then prove it by Scripture and Reason; then apply it.

1. *Simpleness or Simplicity* is taken three ways.

1. For want of discretion or wisdom: So men void of wit or com-
mon

mon capacity, are said to be simple, *Prov. 1. 4.* Solomon sheweth what the use of his *Proverbs* was, namely, to give subtilty to the simple. *Prov. 9. 15.* A foolish woman is clamorous, she is simple, and knoweth nothing: She calleth to passengers, *Whoso is simple, let him turn in hither.* They are called simple, because they want spiritual wilddome and discretion; and till God's Spirit anoint their eyes, they do not or cannot discern what is truly good, what is truly evil.

2. *Simpleness* or *simplicity*, is taken for sincerity and uprightness: Simple men in this sense are taken for plain-hearted men, void of hypocrisie, dissembling, and wicked plots and devices. *Psal. 116. 6.* The Lord preserveth the simple, that is, the upright in heart, the sincere persons, *Rom. 16. 19.* This simplicity the Lord approves of, and it is called by the Hebrews *יָשָׁר* *uprightness*: Thus God commanded Abraham to be simple, *Walk before me, and be upright, or simple*, *Gen. 17. 1.*

shun all hypocrisie & dissimulation with men : To be without guile and fraud is *simplicity*; upright dealing is *simplicity* :

3. *Simplicity*, is taken in opposition to mixture and composition : Thus refined Gold is pure and simple Gold, it is not mixed with dross : Water is simple, but mix it with Wine, 'tis compounded of several kinds. *Simplicity*, as 'tis attributed to God, 'tis opposed to mixture and composition : There is no composition or mixture in God, but he is a pure Essence.

There are divers kinds of composition, there is not the least shadow of any one of them in God. There is a Composition

{ *Physical,*
 { *Logical,*
 { *Metaphysical.*

*Ex matt-
 ria & for-
 ma.*

1. A Physical Composition is to be compounded of *Matter and Form*; as Man is compounded of Soul and Body, the Body compounded of the four Elements. This were gross, to conceive such a composition in God.

2. There

2. There is a composition ^{Ex genere} of a kind, and a ^{et differentia} restraining difference, as man is compounded of a living creature and reasonable; this also is gross to conceive of God.

3. There is a composition ^{Ex actu} *ex essentia & existentia*, ^{et potentia} *ex actu & potentia*, of being and existence, or of an actual being, or of a possible being: this composition is in the most simple creatures, as in Angels whose essence and existence differ; who had once no actual being, but a being in a power, termed obedientiall, before they were created: now God's existence and essence is one and the same; and God is *purus actus*; he is eternal, he did actually exist from all eternity, There is a composition of a subject and accident, as the wall and the colour in the wall: this composition is likewise in Angels; they are compounded of substance and accidents; and so the souls of men are, which are comparatively simple creatures, as the power, goodness, holiness, wisdom in An-

gels, are created qualities in them, they are not the essence and being of an Angel: now there is no such composition in God: his properties are his essence: Gods holiness is not a quality, but his very being and nature: so that when we say, God is most simple, we mean, that God is void of all composition and mixture.

CHAP. III.

NOW to prove the simplicity of God, it is said, *John 4. 14. God is a Spirit*: where to take men off from resting in ritual worshipping him, he sheweth, how God will be worshipped of us, *in spirit and truth*, and his reason is, because God is a spirit: So are Angels, so are the souls of men Spirits: but God is most spiritual, beyond all created spirits, there is no composition in God, as in created spirits. *God is light, and in him is no darkness at all. 1. Joh. 1. 5.* he is all light, all mercy, and pure mercy
he

he is all justice, and pure justice; he is all love and pure love: he is all holiness, without the least spot of defilement; he is all power, and without the least degree of weaknesse; he is all wisdom, and without the least degree of folly; God is simple, holy, wise, good, perfect: so when God is said to be like it self, it importeth his simplicity.

1. One Reason is, because if God *Reas.* were not purely simple, void of all composition, then he could not be from eternity, because whatsoever is compounded, is made of something, which in time is before it, all compounds are after the component; but God is eternal: *Before me there was no God,* saith the Lord, *Isa. 43. 10.*

2. If God be a compounded being, then the parts of which he consists must be before him, at least before in order of nature, if not in time: so God should not be eternal and immutable, but may be resolved into nothing.

3. If God were compounded, then he could not be *ens primum*, *ens a se*, & *ens per seipsum*; not *ens primum*, because the efficient would be before him; not *ens a se*, because then he had being from the efficient, not *per se*, by himself.

4. Because God is most perfect; therefore most simple: the more perfection, the more simplicity: God being most perfect, must of necessity be most simple.

5. God admits no diversity or composition in himself, nor in the persons, nor in their operations: not in himself, because God is his own essence: not in the persons, because the whole and the same essence, is in all three persons: not in their operations or works, because the same essence, which is the principle of all Divine actions is the same in all.

Before I make use, I will deduce these corollaries from Gods simplicity.

I. There

1. There is but one God, because there can be but one most simple being, which is God.

2. Then *Quicquid in Deo est, Deus est*: Whatsoever is in God is God; *Deus est* $\delta\lambda\omega\varsigma \delta\lambda\omega\varsigma$ *totaliter totum*; for if there be any thing in God, which is not God, then he should not be most simple, but compounded of his being and that which is of him, but it is not God.

3. Then whatsoever is spoken of God, is not accidentally, but essentially spoken of him: mercy is spoken of God essentially; his very essence is power, mercy, justice, All-sufficiency.

CHAP. III.

IF God be most simple; then what-
soever God giveth, promiseth, or
threatneth, he is sincere in all. *Jam.*
1. 5. God giveth to all men liberally;
saith our translation; but the greek
word $\alpha\tau\lambda\omega\varsigma$ is sincerely and upright-
ly.

ly. without any fraud or dissimulation: so the Lord is most upright, and sincere and simple in all his promises, and likewise in all his threatnings. Hath the Lord promised to give such and such mercies, a believer may be confident he shall have them, God will not deceive him, he will not promise one thing and give another, but what he hath spoken: be thou upright toward him, he will sincerely make good his word: God never did nor can deceive any that put their trust in him.

So again, he is sincere in all his threatnings, he will execute upon the ungodly what he denounced against them. Doth he threaten damnation to an impenitent wretch, then *there damnation slumbers not*: men through ignorance and self love think that God is not, and will not be so severe and terrible, as his word sets him forth to be: but deceive not your selves, God is sincere, and if he speak the word, God is sincere, and if he speak

Speak the word, it shall come to pass.

2. Seeing God is most simple; *use 2*
hence it is, that he approveth of all sincere hearts, and accepts of all duties where he seeth sincerity: he passeth by many imperfections of his servants, because he sees they pray, they hear, they give almes, and whatsoever they do, they do all in sincerity of heart unto him: he hath promised to be a shield and sun to them who walk uprightly. *Psal. 84. 11.* A shield to preserve those that are sincere and simple in heart, a sun to comfort and refresh them.

And indeed 'tis all the comfort of the Godly, that whatsoever they do to God and for God, is in simplicity of heart, *2 Cor. 1. 12.* Our rejoicing is this, the testimony of our Conscience, that in simplicity and godly sincerity, &c. We have had our conversation in the World. Though many imperfections and infirmities may adhere to the best duties of upright men

men; yet if conscience testifie to thee, thou dost them in simplicity and sincerity of heart, here is thy rejoycing: uprightnes breeds boldnes and heavenly joy.

Hence it is that he abhors all hypocrites, in whose heart and performances there is abundance of fraud and guile; who have (as the Psalmist speaks) an heart and an heart, a double heart, because such persons are most opposite and contrary to his most simple nature; therefore he throws away all duties of hypocrites (how glorious soever they are to outward shew, to publique view) as so many abominations, as hateful things in his sight, for want of simplicity and sincerity of heart, which he looks in to. When we go to duty, the Lord speaks as *Jehu* to *Jehonadab*, *is thy heart right*, plain and simple as mine is: *then give thee mine hand*, then pray and I will hear thee, then I will accept of all that thou dost: but if thy heart be false, double, full of fraud and

and guile, then bring no more vain oblations, your incense, your prayers are an abomination to me, who am a most simple God, upright, sincere.

Sincerity is the life and soul of all our works, without which (how beautiful soever our works are in the eyes of men) they are stinking and abominable in the eyes of God; as loathsome in God's eyes, as stinking and putrifying carcases are in ours: many splendid performances doth God reject, when not done with a perfect heart.

3. Seeing God is most simple, let us strive after simplicity and singleness of heart: our simplicity is our sincerity and singleness of heart; 'tis our perfection, 'tis our conformity to God. *Use 3.*

What is it to do things in simplicity of heart? *Quest.*

An heart is said to be simple, when it proposeth one object or end to it self; and a double heart, when it proposeth a double end or object; as when

Sol.

when a man proposeth God and himself for his ends, God's glory and his own credit, and esteem among men, to give alms, to pray, preach, hear, to aim at himself and God together; such an one is an hypocrite, and God abhorreth his works: But singleness of heart proposeth none but God for his end and object onely; I will do such and such good works, saith a sincere soul, in obedience to God's command, that God may be glorified, and I rejoyce in my performances as in that which is well-pleasing to him.

To this purpose consider these Motives.

1. 'Tis the highest perfection of our works and persons, that we are sincere: There is no possibility for us to attain to a perfection of degrees, but to sincerity in this life.

2. The more single in heart and sincere thou art in all duties, the more doest thou grow in a conformity to God, who is most simple.

3. Sincerity and simplicity (like love)

love) covereth abundance of infirmities and imperfections in our performances: Though Satan should feed thee with a thousand suggestions in thy duties, yet if Conscience shall give thee this testimony, that thou didst them in simplicity of heart, thou hast matter of rejoycing.

4. It is the highest perfection of glorified Saints in Heaven, to be simple and sincere; for though neither Angels nor Saints shall have simple beings, yet then and there they shall be without the mixture of all hypocrisie and guile; they shall be perfectly holy, pure, upright, they shall delight wholly in God, and purely love him.

Admire God's simplicity, and give him the glory of this most glorious Property of his, that he is so pure, that there is not in his nature the least mixture of pollution, nor the least tincture of defilement; he is so holy, that he is holiness onely, & totaliter sanctus; wholly, and altogether holy.

Use 4.

A

A Discourse of the Eternity of

God.

Dent. 33. 27. The eternal God is thy Refuge.

CHAP. I.

THis Chapter (as ye may see by the Contents) contains three things.

1. The Majesty of the God of *Israel*, from the first to the sixth verse.

2. The Blessings of the twelve Tribes of *Israel*, from *vers. 6.* to *v. 26.*

Then 3. from the 26. to the end; he sheweth the Excellency of *Israel* above all Nations; this belongeth to all the twelve Tribes, and not to any one in particular above the other.

Their Excellency lies in these things.

1. That God is the God of *Israel*, *vers. 26.* he is called *the God of Israel.*

2. That God is for their help and Refuge: Other Nations had their imagined

gined tutelar gods, which could not help nor protect them; but the true and onely God was *Israel's* Protector; there's no Protector like to him. From this, two excellent blessings follow; 1. Victory over their Enemies, because God is their help and refuge, and his everlasting arms uphold them: *The eternal God is thy refuge, and underneath are the everlasting arms, and he shall thrust out the enemy from before thee, and say, Destroy them.* 2. Besides their safety, the Heaven from above should drop down blessings upon them, and the Earth should yield plenty to them, because God is their God: *Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine, also his heaven shall drop down dew.* Vers. 28.

Then *Moses* breaks forth into a gratulatory exclamation: *Happy art thou, O Israel! who is like unto thee?* vers. 29. No Nation so happy as *Israel*, because God (to whom no God is like) is their God: *The Eternal God is thy Refuge.*

CHAP. II.

THE Point that I will handle from these words, is this;

Observ.

That God is an Eternal God.

Here I will shew first, what *Eternity* is; then prove the Point by Scripture and Reason; then make Use of it.

Eternity is taken three ways.

1. *Proprie*: properly: So it noteth to be without beginning and end; so God onely is Eternal.

2. *Improprie*: So it noteth to have a beginning, but no ending; so Angels, so the Souls of Men are eternal.

3. *Abusivè*: So some things are said to be eternal, which have had a beginning, and shall also have an end; they are called Eternal, in respect of their long continuance and duration; so Circumcision, and other Mosaical Ceremonies, were called Eternal or everlasting; and the Land of Canaan was called an everlasting possession, that is, they should continue for a long time.

I am to speak of that which is properly and absolutely Eternal: That is therefore properly and absolutely Eternal, which hath no beginning of his being, nor end; that is, without succession, always the same.

Three things are required in absolute Eternity.

1. That it hath no beginning of his being.

2. That there is no succession or alteration in that being, nothing before nor after, but is always the same; therefore Eternity is called, *Nunc permanens*, or *continuans*; it is the same from Eternity to Eternity.

3. That it hath no End of his being.

Here you may see a vast difference between Time and Eternity.

1. Time hath a beginning and ending; Time shall be no more.

2. In Time there is *præteritum* & *posterius*, past, present, and to come; but in Eternity, there is not *præteritum*, nor *futurum*, neither præterition, nor

The differences between Time and Eternity.

tution, *sed nunc semper stans.* 2. 13. Time compared to Eternity, is but a drop to the vast Ocean, or as a grain of Sand to the whole circumference of Heaven, or as a moment in respect of millions of millions of Ages: or else, Time is but as a momentary space in the midst of Eternity. There is an Everlasting from which Time issued, there is an Everlasting into which Time shall be swallowed up.

'Tis true, when we speak or think of Eternity, we rather look forward than backward; but we must look backward to Eternity before Time, as well as forward to Eternity after Time.

CHAP. III.

NOW that God is thus Eternal, that he hath no beginning of being, or ending, and in him is no succession, but he is the same yesterday, to day, and for ever, shall be proved by Scripture and by Reason. First, by Scripture: *Psal. 90. 2. From everlasting*

ing to everlasting thou art God. In respect of his eternity before time he is called the *Ancient of days*. Dan. 7. 9. and he is said to be everlasting, and to be a *King of old*. Psal. 74. 12. This sheweth he had no beginning. In respect of his eternity after time, he is called the *everlasting God*. Rom. 16. 26. *An everlasting King*, 1 Tim. 1. 17. That there is no succession or priority or posteriority in God, but is from everlasting to everlasting the same, we may see, Psalm. 102. 26. 27. *The heavens shall perish, but thou shalt endure, yea, all of them shall wax old like a garment, and as a vesture shalt thou change them, and they shall be changed, but thou art the same, and thy years shall have no end: therefore his mercy is said to be everlasting*, Psal. 100. 5. he is merciful from eternity, and so to eternity: his kingdom is everlasting, his strength everlasting, his glory to be everlasting, denoting there is no succession or variation in God, but he is eternally

the same. The Reasons of this point follow.

- Reas. 1.* 1. That which gave Being to all that ever hath, had, or shall have Being, is eternal, without beginning or ending: now God gave being to all that hath being: who made the worlds, even from the highest heaven to the lowest hell, with all creatures contained in them, *Heb. 11. 3.* By him were made the ages or worlds, the word imports that both time and ages were made by him, as well as the creatures that have their continuance, some a longer duration, others a shorter. Hence God is called *King of ages*, *1 Tim. 1. 17.* because all times and ages of the world are subject to him: and he is said to be before the worlds were made: Christ speaks of himself, and saith, *The Lord possessed me in the beginning of his way, before his works of old, I was set up from everlasting, from the beginning, or ever the earth was: when there were no depths I was brought forth,*
when

Prov 8. 21.
ad. 30. yer.

when there were no fountains abounding with water: before the hills were settled, before the mountains, was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the earth; when he prepared the heavens, I was there, &c. Then was I by him, as one brought up with him, and I was daily his delight, rejoicing always before him, Rejoicing in the habitable parts of the earth, and my delights were with the sons of men: here you may see that God was before the world was made, and that all the world was made by him,

2. He that had glory and honour before the world was, and whose decrees and purposes were before the world was, is eternal; but God had glory before the world was. *John 17. 5.* Christ prayeth thus unto his Father, Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was. His decrees and purposes likewise

were before the world began. 2 Tim.

1. 9. *It is said that his own purpose and grace was given in Christ Jesus before the world began: the election of men to glory was before the world.*

3. He that had being from himself, is without beginning and ending: but God *Jehovah* had being from himself, and not from any other, for had he being from another, he could not be *Jehovah*, *ens primum, ens absolute independens*.

4. He that onely gives eternal rewards is eternal, *quod efficit tale, magis tale*: he that makes eternal things must be more eternal: the Lord onely gives eternal rewards, life eternal to believers, death eternal to impenitent unbelieving sinners; only God hath the keys that opens the everlasting doors of eternal life to set open for all his saints; he hath the keyes of everlasting *damnation*, and *thither shall unbelieving miscreants enter.*

CHAP.

CHAP. IV.

IF God be eternal, then he onely is Use 1.
 the true God whom we worship, be-
 cause he only is eternal; as *Rabsa-*
keh in his boast cries out, *where are*
the Gods of Zepharvaim, Henah and
Ivah? all the gods of the nations pe-
 rished like the dung on the earth,
 but God abideth for ever, he will
 never desert and forsake those that
 worship him in Spirit and truth, but
 as he here promiseth *Israel*, so he
 doth to all his servants; the eter-
 nal God will be their refuge, their
 habitation.

2. If God be eternal, then all
 those make an ill bargain, that for
 the love of some base lust lose an e-
 ternal God, who prefer the fruition
 of pleasures and profits before him.
What shall it profit a man to win the
whole world and lose his own soul? the
 same and more may be spoken to such
 persons; what shall it profit a man
 to win a thousand worlds, and to
 lose

lose an eternal and immortal God ? The day is coming when all wretched worldlings shall cry out as *Israel* did at the sacrifice of *Elijah* ; *The Lord God be is God, the Lord God be is God ? Baal is not God* ; so riches are not an eternal God, honors are not an eternal God, pleasures are not an eternal God, but God only is eternal: oh that I could now say, the eternal God is mine ! It will be most just in that day for God to cast thee into eternal torments for rejecting him in this moment of thy life.

3. Then surely they are blessed, who have the eternal God for their refuge, for their portion: *happy are the people that are in such a case*, saith the Psalmist, *Psal. 144. ult.* speaking of outward prosperity, who have barns and fields full of corn, strong and fruitfull cattle ; *Esau's* blessing, the fatnesse of the earth: but they rather are blessed that have the Lord to be their God, who have the Lord for their portion, who have the dew of heaven,
which

which is *Jacobs* blessing: yea the very eternal God of heaven. All earthly treasures which the world so greedily seeks after, and on which wicked worldlings set their hearts, will at one time or other take their wings and flee away, and will be seen no more, but the eternal God never forsakes those who take him for their refuge and portion; he is eternal strength in the Lord *Jehovah* is everlasting strength, *Isa.* 26. 4. He gives eternal comforts, eternal honours, eternal riches, eternal pleasures, *Psal.* 16. ult. Eternal glory, and if he be once thine, he is thine to Eternity.

4. Since God is eternal: learn hence what ground we have to put all trust and confidence in him; *trust ye in the Lord for ever, Psal.* 26. 4. There is no trust to the favour of creatures, to man, the greatest of men, because their breath is in their nostrils, the doors are always open; *mans breath goeth forth, he returneth to his earth, Psal.* 146. 4. but

but God lives for ever : He is an eternal refuge, therefore thou mayest trust to him always in all dangers : His strength is eternal, therefore thou mayest trust him in thy greatest weaknesses ; his mercy endureth for ever, therefore thou shouldest never despair, but *trust in his mercy for ever and ever*, Psal. 52. 8. All in God is eternal ; his Word, his Faithfulness, his Truth, *he keepeth truth for ever*, Psal. 146. 6.

5. This should encourage us to undergo momentany crosses, losses, disgraces, troubles for God, when God calls us to it, because he is eternal. Suppose thou endurest the loss of riches, they are but momentany, God will be eternal riches : If thou endurest momentany disgrace and dishonour, God will give thee eternal honour and glory : *I reckon, (saith S. Paul) that all the afflictions of this present time, are not worthy to be compared with that glory that shall be revealed*, Rom. 8. 18. much less worthy are they to be compared with the eternal God of glory.

6. Here

6. Here is an Use of Terror to wicked men, who impenitently live and die in their sins: for, if God be eternal, then your damnation, your curse and sorrows in Hell shall be eternal: The fire in hell is eternal fire, because the eternal God made it, and will preserve it to eternity; therefore your damnation to that fire (O sinners) is eternal, because God is an eternal Judge, and his sentence and punishment shall be eternal, *Isa. 30. 33. Tophet is ordained of old; &c. he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord like a stream of brimstone doth kindle it.*

CHAP. V.

IN the next place, consider, if God be eternal, then is he a King eternal, and his dominion is for ever. This may appear,

1. From the continuance of his government and dominion, even from the foundations of the world. Earthly King-

Kingdomes have had, and have their waxings and wanes, their increase and decrease, their glorious exaltations, and their heavy downfalls, and ruinous desolations: but the Kingdome of God is the same, yesterday, to day, and for ever. All creatures are under his dominion, and in subjection to his commands now, as at first, there is no decay in his government nor in creatures obedience, but still his will is fulfilled.

2. By his continual protection of his Church and People from generation to generation; his Church never wanted Enemies, vowing the ruine and desolation of her, from her foundation; it hath been in all Ages like a Candle set upon the top of an high Hill, the blustering winds of malice, opposition, and persecution, puffing, blowing, and storming against it; yet the Eternal King hath preserved it, that they could never blow it out. There is a whole Hell of Devils, and a World of wicked Men, whose hearts

Satan

Satan hath filled with malice against the Church ; yet the gates of Hell could never prevail against it.

3. Because God to day and yesterday binds the Consciences of men, and so for ever: Conscience is God's Vicegerent, and Lord Deputy in the hearts of men; that Government endureth, his Laws do still bind the Conscience : Men's Consciences are terrified for the breach of his Laws ; 'tis none but he can speak peace, or continue terror.

4. His Kingdome is for ever: for at the destruction of the world, he will reign as absolute King in Heaven, and over Hell. In Heaven a glorious King, over Hell a just and terrible King ; honouring his Subjects with Crowns of immortal glory, and punishing the Rebels with Chains of utter darkness ; he will tread down his Enemies, and they shall be trodden down into the pit of everlasting confusion.

But it may be said, Albeit God be an eternal King, yet the Enemies do
some-

Object.

sometimes prevail against the Church; how then doth he continually protect it?

Sol.

1. It is true, they may and do prevail over part of the Church, but not over the whole, and never shall prevail; they may destroy the suburbs of this holy City, but never shall they rase *Jerusalem* down to the ground.

2. They may and do sometimes prevail over persons, not over the the cause, which is the Truth of God, and his Religion: the bodies of God's Saints have been cast into the streets like mire, by the Antichristian party; but the Truths of God, which they professed, shall be preserved as a Jewel in a Cabinet.

3. The sufferings of the Saints are their spiritual warfare against the Enemies of Christ's Kingdome. Consider this; the Saints are never conquered, though they suffer the spoiling of ther goods, the loss of their lives and liberties. While the ship is in

in a storm, we cannot say, 'tis cast away; but when it is split upon a rock, and men and goods are sunk in the Sea: So it is with Christians, while they are in storms they are not cast away, but when they make shipwrack of Faith. Oh, the dominion and power of God over the Enemies malice, and a Christians heart, that he is not cast away in such storms!

CHAP. VI.

NOW as God's dominion and power, so likewise his glory is eternal. *1 Tim. 1. 17.* the Apostle ascribes it to him. Here I will give general Reasons for all.

1. Because as God is from everlasting to everlasting, *Psalm. 90. 2.* so whatsoever is in God, is from everlasting to everlasting; his dominion, his power and glory, all his prerogatives and properties are from everlasting to everlasting; if his mercy endureth for ever, then his glory will endure for ever: so his justice, his power, and
Reas. 1.
O
all

all his divine excellencies, being but the divine nature and essence, endure for ever; his glory then must endure for ever. God is glorified in Heaven by his Saints, because his mercy endureth for ever; he is likewise glorified in Hell, because his justice endureth for ever.

Reas. 2.

2. Because God is absolutely independent above all things whatsoever, therefore his dominion, power and glory, and all his divine excellencies are from eternity to eternity. What is the reason that all the excellencies in the Creatures are not from eternity? it is because they are depending, and all came from an external cause. Why are the Creatures and created excellencies mutable and fading? It is because they depend upon that external cause, and according to his withdrawing, or putting forth his influence, so the creatures do flourish or wither. But God's dominion, power, and glory are originally from himself, and not derivatively from an external cause.

cause: therefore without beginning, because he had none, and shall have no end, because there is none can put an end to his power and dominion.

'Tis by this eternal King that all earthly Kings do reign; and from him they receive honour, dominion, power, and riches; and therefore at his pleasure they shall cast down their Crowns and Scepters before him: but God reigneth by himself, and hath his dominion, power, and glory in himself, and from himself, therefore it is from eternity to eternity.

In the last place, the thoughts of this should wonderfully quicken us up to get an interest in this eternal and omnipotent King of glorious state. Why do ye spend your days in the pursuit of perishing vanities? Suppose you had a Kingdome in this world, all the treasures, riches, strength, and all the glory of an earthly Kingdome: 'tis somewhat that would perhaps make your hearts to overflow with joy and pride, yet 'tis nothing in comparison

of an interest in God. An earthly Kingdome is not for ever; earthly Princes die like ordinary men, then all their earthly honours, pleasures, treasures and riches die with them: the World it self had a beginning, and so shall have an end; then shall all the glory of the world pass away: but God is for ever, his Kingdome, power and glory are eternal; therefore in getting an eternal God, you shall obtain an eternal Kingdome, and eternal glory.

Be you Judges, whether it be not better to be godly, how miserable forever for the present, and to be glorious and happy in the enjoying of an eternal God for ever; or to be rich, potent, and glorious in this present world, and to be destroyed from the presence of God for ever. Lay to heart these things: Thy time is drawing nigh, when all thy worldly pomp, power, riches, honour, credit, esteem among the Rich in the world will be at an end; if you neglect a diligent seeking

seeking after an eternal good, what will ye do when your power and glory, and esteem, and riches shall fail, and you have no interest in this God of eternal power and glory? Wo unto you, when you shall be thrown out of the world, shut out of the Kingdom of God, and be both thrown and trodden down for enemies into the burning prison, to suffer the everlasting vengeance of the eternal King of glory.

A Discourse of Gods Infiniteness, and Incomprehensibility.

1 Kings 8. 27. But will God indeed dwell on the earth. Behold the heaven, and heaven of heavens cannot contain thee, &c.

CHAP. I.

THESE words are part of the preface of Solomon's prayer, which he made at the dedication of the Temple,

ple, in which he sets out the incomparable excellency of God ver. 13. And he said, Lord God of Israel, there is no God like to thee in heaven above or earth beneath, who keepest Covenant and mercy with thy servants, that walk before thee with all their heart. Secondly, he sets forth the admirable faithfulness of God in keeping covenant, and performing promises. ver. 24. 25. Who hast kept with thy servant David that thou promisedst him, thou spakest also with thy mouth, and hast fulfilled it with thy hand, as it is this day; therefore now O Lord God of Israel, keep with thy servant David my father that thou promisedst him, &c.

In this verse he sets forth the incomprehensibleness and infiniteness of his Majesty. I shall a little explain the words, before I handle the attribute from them.

But will God indeed dwell on the earth?] God is said to dwell in heaven, *per praesentiam gloriae*, by the presence

presence of his glory, because in heaven he sets out the fulness of his glory to the view of Angels and Saints.

He dwelleth in his Saints *per præsensiam gratiæ*, by his grace in their hearts.

He dwelleth in his ordinances: so he is said to dwell at *Jerusalem*, because in and by his ordinances, he communicateth himself to his people.

He dwelleth every where by his essence and power in heaven, earth, hell.

These words shew that God dwells not in earth, and much less in that Temple *circumscriptivè*, as if so limited in one place, as that he is no where else, as bodily things are, for here *Salomon* sheweth, that God's essence is infinite and incomprehensible.

Behold the heaven and the heaven of heavens', &c. the highest heavens are of a most vast circumference and

capacity; and yet the heaven of heavens cannot comprehend the infinite essence of God: so that his argument is a *majori ad minus*, from the greater to the less; if the highest and largest heavens cannot contain God, much less this house which he had built, which is of a far less capacity than the earth.

CHAP. II.

Observ.

HENCE I note: that God is an infinite, and incomprehensible being; here in the first place I will briefly shew what it is to be infinite; for distinction of infiniteness take I one for all. There is a four-fold infiniteness.

I. An Infiniteness in respect of quantity; as if there should be a body that hath infinite dimensions, of infinite breadth, length and depth, God is not thus infinite, because he is not a body; neither is there any infinite body: the heaven of heavens are of a vast circumference, and the greatest

greatest of all bodies, yet it hath its bounds and limits,

2. There is that which is infinite in respect of number; so the sands on the sea are said to be infinite because innumerable; the stars in the heaven be innumerable, yet be they not truly infinite, because there can be as many more stars and sands: neither way God is said to be infinite, because God is but one.

3. There is an infinite in respect of qualities inherent; so no creature is infinite, because there cannot be infinite vertues in finite natures, as all created natures are: so God is not properly said to be infinite, because in God there are no qualities, and vertues, but improperly: God is said to be infinite in qualities, as they denote his pure essence, infinite in power, infinite in goodnesse, infinite in mercy: all in God is infinite, because they are his very nature.

4. There is an infinite in respect of Being, Nature, or substance, to have

have an immeasurable, incomprehensible and unlimited being or nature, so God and onely God is infinite, who onely is incomprehensible and unlimited: therefore he is said to be *ubique & nusquam*, every where and no where: he is no where *circumscriptione* limited and bounded, *ubique repletus*, every where filling all things: God comprehends all, and is comprehended of nothing, his center is every where, his circumference no where.

When we say God is infinite, we mean he is a spirit of infinite extension: when we say he is extended, it is meant *secundum totalitatem*, not *secundum partes*, he is wholly extended, not part by part, therefore he is of infinite extension.

CHAP. III.

Now that God is infinite and incomprehensible, may appear by removing all bounds and limits of Being: Creatures are bounded and limited with these bounds, with Time,

God's Infiniteness.

203

Time.
Place.
Efficacy.
Their own Beings.

1. Creatures are finite, and limited with their *Essential Terms*, as the Angelical nature is : but God hath no *Essential Terms* limiting and bounding him ; his *Essence* is an unlimited *Essence*.

2. All creatures are bounded with *Time* : The Angels and Souls of Men, who have a being to eternity, yet had no being of duration when they were created : but God is infinite in duration, he is not bounded with beginning nor end, but from everlasting to everlasting he is God.

3. *Place* is another bound or limit to creatures : Angels that are in Heaven, are not at the same time upon Earth, We see how every creature that is in this place, is so bounded, that he is not in another. And this is one strong Argument against *Tansubstantiation* : Christ's Body is not *physically* or *naturally*

turally in the Bread and Wine, but onely sacramentally, because being a body, he is (as all bodies) in a place circumscriptively: but no place sets bounds to God; he is every where, he filleth heaven and earth; *the heaven, and the heaven of heavens cannot contain him.*

4. A thing is limited and bounded in respect of it's efficacy and operation. Angels are powerful, mighty in power, yet their power is limited. *Nihil agit ultra sphaeram activitatis;* Nothing can go beyond his power. The School-men, speaking of Angels in place, say, they are *in loco definitivè*, that is, by applying their actions to this, and not to that place: the Sun throws out his light and heat at a great distance, yet it is bounded. Now God is infinite in respect of efficacy, and as he is. *Is there any thing too hard for me,* saith the Lord: Whatsoever is possible, he can bring to pass; his power is boundless, his mercy is boundless, not onely in respect of duration, but also

also in respect of operation; so that God is infinite in respect of Essence; therefore incomprehensible; infinite in respect duration, therefore eternal.

5. *Intelligentia*: Great things may be comprehended in the understanding of Angels and Men, but God surpasseth our understandings: It is impossible for Men and Angels to conceive the greatness of God: The Angels shall be prying and prying to eternity, yet never shall they see God fully, perfectly, and comprehensively: Great is the Lord, and greatly to be praised, his greatness is unsearchable,

*Magnus
denotatur
duo: magnitudinem
extensionis,
& magnitudinem
cujuslibet
perfectio-
nis sapien-
tia, &c.*

Psalm 145. 3. When God is said to be Great, it always noteth his Infiniteness; Great, beyond all conception of Angels and Men; could they conceive his greatness, God were not Infinite.

'Tis possible to search out the depth of the Sea, of the Earth, of the height of Heaven: but God is a bottomless Ocean of Majesty and perfection; 'tis impos-

impossible to reach the height, and to fathom the depth of God's Majesty; you cannot come near him, whom no man hath seen, nor can see, *visions comprehensivæ*, 1 Tim. 6. 16. his infinite Majesty will find the Angels and Saints work to eternity to find him out, to comprehend him, and when they have done what they can, they cannot comprehend him. *Do not I fill heaven and earth, saith the Lord?* Jer. 23. 24. *The heaven is my throne, the earth is my footstool, where is the house that ye build unto me, and where is the place of my rest?* Isa. 66. 1. Thus Zophar speaks to Job, *Canst thou by searching find out God? canst thou find out the Almighty to perfection? It is high as heaven, what canst thou do? deeper than hell, what canst thou know? the measure thereof is longer than the earth, and broader than the sea.* Job 11. 7, 8, 9.

CHAP. IV.

I Shall now lay down several Reasons to prove that God is infinite and incomprehensible.

1. If God were not incomprehensible, then there may be something which is *extra Deum*, beyond, or above, or without God, which hath not his being in God: but these places of Scripture manifest, nothing can be above or beyond God. *Psal. 139. 7. ad 12.* sheweth, that there is no fleeing from God's presence, and that no creature can be where God is not; *Job 11. He is higher then the heavens, &c.*

2. If God were not infinite and incomprehensible, then there would be something that is an adequate measure of his greatness: If there be any such measure of his greatness, then it should be the Heaven of heavens, which is of the largest capacity, seeing it containeth within it's compass, the whole created world; but this is not the measure;

measure; for behold, *the heaven of heavens cannot contain him*: he is higher than the heavens, deeper than the earth,

Reas. 3. 3. If God were not infinite, but finite, then 'tis possible, that God might move from place to place, as finite bodies may.

Reas. 4. 4. If God were not infinite, then it is possible for us to conceive something may be greater than God; but it is impossible for the understanding of Men or Angels to conceive a thing may be greater than God: See in what manner the Prophet prayeth to God, and then tell me, whether we can conceive any thing greater than he? *Jer. 32. 17, 18, 19. Ah Lord God, behold thou hast made the heaven and the earth by thy great power, and stretched-out arm, and there is nothing too hard for thee. Thou shewest loving kindness to thousands, &c. The great, the mighty God, the Lord of hosts is his name: Great in counsel, and mighty in working. For thine eyes are open upon*

all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings. He is called, the blessed and onely Potentate, the King of Kings, and Lord of Lords; Who onely hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour; and power everlasting, Amen. 1 Tim. 6. 15, 16.

Now these three things may fully evince, that God is infinite and incomprehensible.

I. Because God is absolutely and eminently perfect; not so much as a negative imperfection is in God: All perfections are his essence, or rather his essence is all perfections; all infinite power, infinite mercy, infinite justice, infinite wisdom; therefore he is called, *Pelagius* *essentia*, a sea of being,

We may behold great perfection in the creatures; Angels are great in power, great in wisdom: but all the

perfections that are in creatures, are but as a drop of a bucket in comparison of the main Ocean, they are as nothing.

2. God is infinitely powerful, therefore infinite in his essence: that he is infinite in power, witness his Creation of the world, there is an act and work proper only to infinite power, witness the upholding the whole world by the word of his power.

3. From his great Creatures which he hath made, we may apprehend the Infiniteness of God. *Quod efficit talis, est magis talis, ex parte Heronem.* The Earth and Water are a vast and great globe, the Heaven (especially the Heaven of Heavens) is of a most vast and inconceivable circumference, the very Sun, and but one Star in the Heavens is far greater then the World is; now if God hath made such great things, he must needs be infinite, see what the Scripture speaks of the great creatures in comparison of God, *Isa. 40. 10. Who hath measured the wa-*

ters in the hollow of his hand? and
 meted out heaven with a span, and
 comprehended the dust of the earth in
 a measure, and weighed the mountains
 in scales, and the hills in a ballance.
 Behold the Nations are as a drop of a
 Bucket, and accounted as the small
 dust of the ballance, behold he taketh
 up the Isles as a very little thing;
 All Nations before him are as nothing,
 they are counted to him lesse then no-
 thing and vanity ver. 15. 17.

CHAP. V.

IF God be infinite, hence you may *Use 1.*
 learn what an evil sin is; that it is
 an infinite evil, because it is commit-
 ted against an infinite God. We mea-
 sure sin by the act, and not by the ob-
 ject: the act is transient, it passeth a-
 way, an idle word, a vain thought; a
 vain thought, as a vain thought, is lit-
 tle; and so we are apt to think the sin
 little, because we measure it according
 to the act, not by the object against
 whom it is committed. Men make no-
 P 2 thing

thing of an Oath, of a Lye, of being drunk, even such gross sins as these are, because they measure them by the act: but this is but a wrong Rule to measure your actions by; you must measure sin by the object against whom it is committed, which is God, and so every sin is an infinite evil. Thy idle words are infinite evils, because sins against God; much more thy blasphemies. Words spoken against the King, and a small wrong done to his person, is *Crimen laesa Majestatis*, is high treason, but words spoken against an ordinary man are not so; because 'tis the King against whom they are spoken, makes them treasonable, and brings death and destruction to him that speaks them. Hence it is, that God will punish every sin with an infinite punishment, in respect of duration: those sins of which thou makest no reckoning, the infinite God will inflict wrath upon thy soul for them. Thou makest no matter of thy idle words, and vain thoughts; oh know, that

that God will punish thy idle words,
and vain thoughts, with infinite wrath.
*Psal. 50. 11. Who knoweth the power of
thine anger? even according to thy fear
so is thy wrath.*

Here is an Use of singular Comfort *Use 2.*
to all broken-hearted sinners: God's
mercies are infinite, his mercy is in-
comprehensible. You think your sins
are greater then can be pardoned; yet
though thy sins be great and number-
less, God's mercies are infinitely more
infinite. Thou canst not out-vie God's
mercies: Lay down as many sins as
thou canst at stake, God will lay down
infinite multitudes of mercies. Turn
thou from thy wicked ways, and be-
lieve, and prove whether the Lord
will not pour down mercies, that there
shall not be room enough to receive
them; God will abundantly pardon:
*For my thoughts are not your thoughts,
neither are your ways my ways, saith
the Lord, For as the Heavens are
higher then the earth, so are my ways
higher then your ways, and my thoughts
then*

then your thoughts. As if God should say; your thoughts are, that you are the most notorious sinners, that are, that your sins are unpardonable; you think with your selves, is it possible, that such a sinner should find mercy? Will God be gracious to such a vile wretch as I am? Thou hast said God, too shallow thoughts concerning me: my thoughts are not like thine; thy thoughts of my way of mercy are but finite poor conceits; but my thoughts of love and mercy to broken hearted sinners that humble themselves unfeignedly, are (like my self) infinite: I have infinite thoughts of mercy toward you, I have infinite thoughts of mercy for you; *for as the heaven is higher then the earth, so are my ways higher then your ways, and my thoughts higher then your thoughts.* Isa. 57. 7. 8. 9. When men do think their sins unpardonable, what do they they but make God finite? his mercies finite; his mercies comprehensible?

103. If God be an infinite majesty; this may serve as an use of instruction to us,

1. Then it concerns us, to behave our selves with all humility and reverence when we draw nigh to God: by how much greater a prince is, the more reverence we shew to him: God is great, infinite majesty, therefore worthy of all fear, submission, and reverence; the Angels in heaven cover their faces standing in His presence, *Isa. 6.* Beholding his infinite and most glorious majesty, and their own nothing, this is *Solomon's* exhortation to all that pray, to consider what a God he is to whom they pray, *Eccles. 5. 2.* *Be not rash with thy mouth, &c. For God is in heaven, and thou upon earth:* God is a glorious infinite majesty, thou a poor, vile worm; therefore fear and tremble before him: when he beholdeth men behaving themselves irreverently, irreligiously in his worship, he curseth the man and his service. *Mat.*

2. It instructeth us, what a most noble service Gods service; is; the greater the Person is, the more noble is his service; it is far more noble to serve Kings than to be a keeper of sheep; God is a great King, an infinite majesty, infinitely exceeding all the Majesty and state of earthly Kings; to serve him then, and to be his favourite, is far more noble than to serve Kings and Emperours: *Theodosius* thanked God more that he was a Christian, than an Emperour; there's no title in comparison of this, to be the servant of the great and infinite God. Great personages can give great gifts to their servants; but God will give infinite, eternal rewards to all his faithfull servants, not the half of his Kingdome, but his kingdome to his servants.

Use 4.

4. If God be infinite; it further teacheth us three things.

1. That this great God should have all our affections pitch upon him, rooted and established in him; he is wor-

thy

thy of all possible love, possible fear, possible joy: we may over-love all things except God, we may over-love our own selves, our wives, our children, the creatures, and sin greatly in loving them, but we cannot over-love God: he is incomprehensible in respect of our love to him, as well as in our conceiving of him: God is worthy of more love, than your hearts are capable of love. The Angels and blessed Saints burn with Love, and shall burn with love to him to all eternity, and yet they shall never love him enough: God is infinitely good, infinitely glorious, and therefore deserveth infinite love; and indeed none love God with a comprehensive love but himself. If ye were the sons of a Father who is infinitely wise, infinitely powerful, infinitely blessed and glorious; how would your natural love be toward him; such a one is the Lord our God.

2. It teacheth us whether we should

go for satisfaction, even to God who is infinite, and therefore can satisfie the vast desires of man: We see finite things cannot satisfie; we spend our thoughts and strength to seek satisfaction in the creatures; and all in vain, because they are vanity, finite things cannot satisfie our infinite desires. The God that is infinite, that fills Heaven, he can fill our hearts with all desirable and possible good: The whole soul will be satisfied with God; he will fill the understanding with knowledge, as he is infinite in wisdom; he will fill the will and affections with good, as he is infinitely good: The eye is not satisfied with seeing, nor the ear with hearing, nor the heart with desiring, because when a man hath seen and heard many things, God will satisfie both ear, eye and heart, *Psal. 17. 15.*

3. It sheweth the wretched madness of most men, who spend all their thoughts, time, affections and labour about poor finite transitory things, as worldly Glory, Honours, Riches, &c. and

and neglect God, and embrace these shadows, these dreams, before an infinite God, in whom is infinite Glory, Honour, Riches, who is an infinite treasure of all perfections: If God be thy portion, then hast thou infinite Honours, Riches, because thou hast an infinite God; if thou enjoyest the world, and hast a world of Honours, of Riches, and all worldly Goods, and hast no interest in God, nor right to him; thou art infinitely poor, wretched and miserable. It is *St. Augustins Meditation*, Should I hear God say to a man, here are Riches for thee, there are Honors for thee, live every day as merry as the Sunshyne, but nunquam vidobis faciem meam, thou shalt never see my face, I should say, much good may the World do such a man, I should not envy him. A godly man on a Dunghil, is better than *Ahabsworsh* in all his Glory: *Paul* and *Silas* did sing in the Dungeon, because they had God there; when *Belshazzar* (wanting him) did tremble in his Palace in the midst of his mirth and musick.

Use 5.

If God be an infinite God, then let this great God be thy confidence; he is infinite in power, trust to him, he is able to do what is possible to be done for thy good, he can do more than thou canst ask or think. He is infinitely wise, therefore can order, dispose all things aright, though for the present they go cross to thy hopes and desires, yet in the event they shall be for thy good: He is infinitely good; trust to him in thy wants, he can fill thy heart with good, thy Barns, thy Purse with good.

Use 6.

God being a great God, must be greatly praised, 'tis the Psalmists own use, *Psal. 145. 3. Great is the Lord, and greatly to be praised.* We use to praise great things that are good and excellent; we use to praise and commend wise powerful things; the Lord is great and infinite in power, wisdom, goodness, give him the glory of his greatness: whatsoever excellencies are in the creature, consider how all are eminently, infinitely in God; the World is great, but God is greater.

A

A Discourse of Gods Om-
nipresence.

Jer. 23. 23, 24. *Am I a God at hand,
saith the Lord, and not a God afar
off? Can any hide himself in se-
cret places, that I shall not see him?
Do not I fill Heaven and earth, saith
the Lord?*

CHAP. I.

I Proceed from God's Infiniteness, to
his Ubiquity . or Omnipresence,
which well followeth from his Immen-
sity and Infiniteness; for if Gods Es-
sence be infinite, bounded with no
place, then God must needs be essenti-
ally present everywhere.

In these words, the Prophet confu-
teth that gross and Archeistical conceit
both of Hypocrites and wicked men:
That God takes notice of things that
are done near him, but not of things
afar off; of things done in publick
view, not in secret; he may behold
Abraham committing wickedness on
the

the house-top before the Sun, but beholds not what men in their secret closets, and in dark places do act; they think God can no more behold them in the dark, than men can do. The Prophet, or God by him testifieth to these Atheists, that he is a God afar off, as well as at hand: he beholds and seeth what is done in the earth, as well as what is done in the Heavens; and is as present to thee, when thou thinkest thy self afar off from him, as when thou wast more nigh.

Suppose thou hidest thy self in secret places, thinking that thou mayest hide thy self and actions from his sight, it is in vain: Go, flie, hide thy self under Mountains, or as deep as the centre of the earth, or wrap thy self up in Clouds, yet the Lord is present, and beholds thee, and will judge and damn thee for thy secret sins. Here God gives a reason why he is a God afar off, as well as at hand, and seeth what men do in every secret place, because he fills Heaven and earth, he is in all places.

CHAP. II.

Hence I Note, That God is every-where present: This point I will first prove by Scripture, *Psal. 139.* from 7. to the 13. verse. In the foregoing verse he sheweth, how God knew his down-sitting, and up-rising, and all his thoughts, all his words, all his actions; not a thought, word or action, but God knew them altogether; God besets us behind, before, on each side, he compasseth us about, therefore he seeth all. *Whither shall I go from thy Spirit? that is, from Gods knowledge, and understanding of his wayes: If I ascend to Heaven, thou art there; that is, the place of thy special residence: If I make my Bed in Hell, I Hell is taken for the Grave: If I should be buried as deep as the centre of the earth, behold there thou art. Jer. 8. If I take the wings of the Morning.* He alludes to the swift spreading of the light of the Sun, which at day-break, in a moment spreads from East to West: If I should

in

in a moment flie from one part of the World to another, yet I could not flie from thy presence: If men think the darkness shall cover them, the Night shineth as the day; darkness and light are both alike. *Thou hast possessed my reins.*] Thou canst not flie away from God, God hath possession of thee, God is more present to thee, than thy own soul is. *Though they dig into Hell, thence shall mine hand take them; though they climb up to Heaven, thence will I bring them down; and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the Sea &c.* *Amos 9. 2, 3.* It sheweth there is no escaping of Gods judgment, when he comes forth to visit the iniquities of rebellious persons. God is said not to be far from every one of us, *for in him we live and move, and have our being.* *In him, Tanquam domicilio in capiente, undique ambiente;* God is thorough and thorough every one of us, we are in him, and he in us, *Acts 17.* Tho

The World is in God, as a little
Sponge in the vast Sea; the Ocean
compasseth it round about, and doth
penetrate every part of the Sponge;
or as a little Glass in the light of the
Sun; the light is within it, and without
it, pierceth thorow every part of it,
and is diffused round about it. This
God is within every creature; is more
present to the creature, than the crea-
ture is to it self; he is within thy spirit,
thy soul; and each particle of every
thing; thy soul is more present to thee
than thy body. God is more present
to thee than thine own soul.

CHAP. III.

IN the handling of this Attribute;
I will shew what Gods Omnipre-
sence is in divers particulars: then an-
swer some Objections or Questions;
and so make use of the point.

A thing is said to be in place three
ways.

1. *Circumscribed*; so all bodies
are in place, circumscribed with local

Q

terms,

terms, so limited in this place, as they cannot be in another place at the same time, one part of the body is beyond another, and each part hath its certain dimensions.

Definition 2. Angels are in place, who have not one part of their being beyond another, as bodies have, but in respect of their being & operation are in this or that place, as they cannot be at the same time in another place.

Proposition 3. Angels fill every place, or possessing all places real and imaginary, yet beyond all imaginary places. So God is in place, filling Heaven, Earth, Hell, all imaginary places, and beyond all imaginary places. Take these Propositions.

P. op. 1.

1. God is in all places at once, bodies may remove from place to place; Angels may remove from place to place, from Heaven to Earth, from Earth to Heaven again, from this place to another place: but God is in all places at once; he fills Heaven and Earth, and Hell at once, and is immovable, he doth

doth not move from place to place. Wicked men may run from one part of the world to the other, climb up to Heaven, hide themselves in the bottom of the Sea, but cannot go from him; God is in all these places at once.

2. God is wholly everywhere. *Prop. 2.* whole God is in Heaven; whole God in earth; when we say God is every where, we must not conceive, that part of God is here, and part of God in another place; part in Heaven, part in earth, part in every creature; but all God; or whole God is in Heaven, is in earth, is everywhere: neither must we conceive that God is more in this place, more in that place; a greater part of God in the greater part of the World, and a lesser part of God in the lesser part of the World: but as the Philosophers say of the Soul of man, that it is *totum in toto, & totum in qualibet parte*, it is all in all, and all in every part; so whole God is in Heaven, and in earth, and whole God is in every part, he is *totaliter totus*, in every place.

Q 2

3. Though

Prop. 3. Though God be everywhere, and in every creature, yet God is not part of the creature, nor is he defiled with the filthy creatures: though God be present to the wicked, and in the wicked, yet not defiled with them: but God subsisteth in his glorious purity, separated from all. God is *coniunctissimus & remotissimus, presentissimus & segregatissimus*: He is most near, as a man cannot be nearer to himself, than God is to him, yet God is infinitely remote from the creature, in respect of defilement from them, and being part of them.

CHAP. IV.

Again, God is present three wayes.

I. Per Potentiam, by his Power, upholding, governing, preserving all things: *In him we live, move, and have our being*; because he is present, he gives life to every living thing, motion to every moving thing, and preserveth every thing in their being: God worketh

eth everywhere, having all creatures in subjection to him.

2. God is everywhere, *per inspectionem*, in respect of his knowledge: *All things are naked, and bare before him*: God beholdeth all things, actions, persons, thoughts, speeches, gestures, yea every creature at all times everywhere by one single view, and not one thing after another successively as we do: He beholdeth all things, thy secret thoughts and intents, thy hidden purposes, and the nimble and quick motions of thy heart are as clear and naked, and visible to God, as the Moon in the clear Sky is to our eyes, and far more manifest and open to him.

3. God is everywhere present, *per Essentiam*, by his Essence: His Essence fills Heaven and Earth, he is essentially present to every Creature, and in every Creature: The two former ways may be without an intimate presence, as the Sun is many thousand Miles distant from the earth, yet in respect of his light and heat, is present to

the earth: A man may behold things
 afar off: but now God is indistantially
 present in every place, he is not a God
 afar off from any place, creature or per-
 son; but is intimately and essentially
 present in every place, in every crea-
 ture, in every person: so that when we
 say God is everywhere present, we
 mean the Divine Essence is totally pre-
 sent in every place, and in every Crea-
 ture at once,

CHAP. V.

Reas. 1.

T Here is good reason why God
 should be in every place.

In God being an infinite, great and
 incomprehensible God, no place can
 possibly comprehend him; then must
 he needs be present everywhere: for
 either God is *in* some, or *alibi*, or
nowhere: No where, in some certain
 place, or everywhere: You cannot say
 he is nowhere, for then there is no
 God: You cannot say he is in some
 certain place, for then he should be a
 finite God, limited and circumscribed

with

with local terms; therefore he must be *ubique*, every where, filling all places at once; an infinite Being must needs be every where. And in this God doth infinitely excel all creatures whatsoever; the Air is every where, but yet only in it's own region; the Waters of the Sea are everywhere in the depth; but yet within it's bounds; the light of the Sun is of creatures most diffusive, and extended over the whole Hemisphere; yet the diffusion of it is bounded, the solid Earth is the bounds of it; but God is in Heaven, Earth, Hell, in all places, beyond all imagination; at once, fully, and unlimitedly.

Q 3. Because every man, and whatsoever every man doth think, speak or do, is in the presence of God, is before God; therefore God is omnipresent. How is it possible, that all the godly should walk before him at once, and do all that they do in his presence, if God were not omnipresent, present with them, and beholding them?

Resp. 2.

such; Abraham, David, did walk before him, and all the godly do walk before him. So, as to the wicked themselves, all that they do, think, or speak, is before him. And this sheweth, that God is infinitely present in every man, and to every man; yea, he is more near to us than our selves are, because he knoweth the thoughts of man what they are: all thy proud thoughts, all thy adulterous thoughts are before him, and not a word droppeth from thy tongue, but he heareth it altogether.

The Lord is said to see in secret: all thy secret filchiness acted in the darkest corners, dens, caves, and holes, deserts and wildernesses, the Lord beholdeeth. Imagine the Adulterer had his *Dalilah* with him, as deep as the centre of the earth, yet all would be acted before the Lord. Seeing then thou canst not do anything any where, at any time, but his before God; he must needs be omnipresent. Darkness is as bright as noon

to him; therefore in vain doth the Adulterer wait for the twilight; the hidden and secret holes are as open to him as the tops of houses and mountains; therefore in vain do men hide their lewdness from God: Thou canst go no where and sin, but it is in the presence of a glorious God.

CHAP. VI.

BEFORE I make Application, it will be needful to answer some Questions about God's omnipresence.

1. If God be every where present, *Quest. 1.* how is it said; that God is in heaven: as we say in the Preface of the Lord's Prayer, *Our Father which art in Heaven.* And *Psal. 115. 3. Our God is in heaven.* These seem to denote, that God is only in heaven, *Sol. 1.* I answer, First, in respect of his Divine Essence; God is as much in Earth, in Hell, every where, as he is in Heaven; God is *totus ubique*, whole God is every where.

2. God is said to be in heaven;

by way of eminency and excellency in two respects.

I. Because in heaven he lays open and displayeth the full brightness of all his glorious perfections to the view of glorified Saints and Angels: there they behold him face to face, and stand continually in his blessed presence, in which presence there is fulness of joy, and pleasures for evermore, *Psalm 16.*
II. The beholding of God's Majesty in heaven, is the eternal happiness, life, glory of his elect.

In Earth God doth not shew the brightness of his glory: the most that we behold of God, is but his back parts, some beams of his Divine glory in his Word and Ordinances, in his Creatures: and as for hell, his presence is terrible to the damned, he displayeth his full wrath and vengeance to them, they see not a glimpse of his glory, his face and his joydun is eternally hidden from them. That's the meaning of that place in *1 Thess. 1. 9.* where it is said of the wicked, that

they

they shall be punished with everlasting destruction from the presence of the Lord; that is, from the presence of his favour, love, mercy, goodness, glory, in which is fulness of joy and life for evermore, & God is present in heaven, present in hell: his presence in heaven is joyous, as the presence of a King to a Favourite; his presence in hell is most terrible, as the presence of a King to a Traitor.

2. God is said to be in Heaven, to shew the vastness of his dominion over all things in heaven, in earth, and under the earth. Heaven is the Royal Throne of his Kingdom, his Seat, his Palace, his Court of Residence. *Psal. 103. 19. The Lord hath prepared his throne in the heavens.* This saith the Lord, *The heavens are my throne.* *Isa. 66. 1. The earth in comparison of heaven is his foot-stool.* Hence it is, that God is said to dwell in heaven, to sit in heaven, to reign in heaven.

2. If God be every where present, *Quest. 2.*
how

how is it then that God is said to dwell in his Saints, but for the wicked, he knows them afar off?

Sol.

I answer, God is essentially and indistantially present to the wicked, as well as to, and in the godly; God is the preserver of both in their beings, in him both the godly and the wicked live, move, and have their being: But God is said to dwell in the godly by the presence of his grace, by the presence of his comfortable favour, and in respect of his rule and government of their hearts; the hearts of his Saints are his Throne, Palace, Seat, and House, as Heaven; therefore every godly man's heart is an heaven, *Et Dominus in illo caelo.* 2 Cor. 6. 16. he is said to dwell in them, and walk in them. But so he is not present to the wicked, they are void of all grace, their hearts are very dens, and prisons, and very hells of sin, the throne of Satan the Prince of the Air, by whom they are ruled, and led captive at his pleasure,

Eph. 2. 2. In whom ye walked when God was dead.
wor

It

It is said of *Stephen* that his heart was full of the holy Ghost, but of *Ananias* it is said, that Satan had filled his heart. *Act. 5.* A wicked man is full of the devil, and in this respect God is said to know the wicked afar off, he looketh on them, and all that they do as hateful abominations. They are said to be *without Christ, and without God in this world*. So though God be present to the wicked, and in the wicked, yet he dwells not in them: the presence of his essence notes not God's dwelling, but his dwelling is the efficacious work of his sanctifying and quickning spirit, his supping with his Saints.

3. If God be every where present, *Quest. 3.* then how is it said, that God departs from us, and comes unto us?

God doth not depart and come in respect of his essence, but in respect of his efficacy or working: God is said to draw nigh to his servants, when he gives them the sense of his gracious presence, the comfortable sense

Sol

sense of his favour, and quickning
 their hearts to run the way of Gods
 commandments, and vouchsafing his
 presence with them in duties: God
 departeth from his servants, when
 he withdraws the presence of his fa-
 vour, the sense of his grace, and the
 quickning vermes of his spirit; upon
 which follows dismal fears, Thorrow,
 and sadnesse of heart, and then their
 souls (like *Naboth's* wheels) drive
 heavily in duties: when God thus
 doeth with his servants, he is said
 to hide himself, and to cast them out
 of his presence. Again God is said to draw nigh to
 the wicked, when he knocks at the
 doors of their souls by the motions
 of his spirit for entrance, or when he
 breaks open the door, and cometh
 in, and casteth out *Satan* and chang-
 eth their heart.

And he is said to depart from the
 wicked, when his Spirit ceaseth to
 strive with them any longer, and
 leaveth them in their hardnesse, and

and blindness, to be blinded and hardened more, and gives them up to their lusts, and to Satan, and to be ruled and swayed by them.

4. How is it said that Cain went *Quest. 4.*
out from the presence of the Lord, seeing God is present every where? *Salm.*

There is a double presence of God, his Universal presence, his special presence; his universal presence, the presence of his essence: Cain could not, nor can any man fly from, but as to his special presence among his saints, and in his ordinances, so Cain went from God's presence when he left society with Adam, he forsook the presence of God in the Assembly of his Saints, or he forsook the Church and worship of God, the place where he dwelleth: thus every man that absents himself from the communion of Saints in publique worship, goes out from the presence of the Lord. As often as any one purposely absenteth himself from the hearing of the word, and the public worship,

worship; he goes from the presence
 of God; hence the public worship
 and the coming to the ordinances are
 called *our appearing before God*; *Psal.*
84. 7. *this is called the face of God,*
and the beauty of the Lord; Psal.
27. 4.

CHAP. VII.

Use 1. **T**HIS sheweth the foolish A-
 theism of many wicked per-
 sons, whom they can sin in secret
 from the sight of mortal men; pro-
 mise themselves security and safety
 from punishment; persuading them-
 selves that the immortal eye of the
 holy God, who cannot endure to be-
 hold sin, can no more see them in
 their dark or in secret, than the mor-
 tal eyes of man. Oh tremble rather;
 for here is matter of terror to such;
 your sins and your persons are always
 before God; he seeth thy secret
 sins acted in thy bosome; thy heart-
 pride, thy heart covetousness, thy
 heart-adultery, thy heart-murder, as
 well.

well as the outward act: he sees thy filthy thoughts, as well as thy filthy actions, and heareth every word spoken by thee.

Thy sins committed in the dark at midnight, are all open to him, as thy sins committed at noon day in the face of the sun: thy sins acted in the most secret place that can be found, are open before him, as well as *Ab-solons* adultery acted on the house top: as 'tis said of *Nimrod*, *he was a mighty hunter before the Lord*, so of the secret Adulterer, the speculative adulterer, he is a mighty adulterer before the Lord: so of the secret drunkard, he is a mighty drunkard before the Lord: therefore in vain do men dig deep to hide their counsels from him; in vain doth the Adulteresse wipe her mouth, and say she hath done no evil; seeing all that men or women think, speak or do in publick, in secret, at midnight, and at noon, is before the Lord, who is more than a thousand eye-witnesses,

R

ses, more then if thou shouldst act sin
upon a publique Stage in open mar-
ket.

Then, if thy sins be acted before
God, never imagine thou art free
from vengeance; thy person is always
before the sin-revenging God, who
will not acquit the guilty; but be
sure O sinner, his vengeance will
pursue thee and overtake thee, and
never leave till it hath destroyed thee
with an everlasting destruction: as
the Prophet speaketh of an impossi-
bility of escaping his presence; the
like may be said of his wrath; nei-
ther shall the wicked flee from his
wrath; though the wicked be hid
from his sight in the bottom of the
Sea, thence the Lord saith, he will
command the Serpent, and it shall
bite them: and though they go into
captivity before their enemies, thence
he saith, he will command the sword,
and it shall slay them. *Amos. 9. 3. 4.*
God will command this and that
Plague to destroy them: he that fills
heaven.

Heaven and earth with his Essence, is able to fill all sinful places with his wrath.

2. The consideration of Gods Omnipresence, should be a Curb to restrain and keep us back from committing sin; we cannot sin but in his presence: if it were possible for thee to find out a place where God is not, then and there thou might'st take liberty to sin, and there thou maist commit folly securely: but *dic ubi non est Deus?* said the Philosopher to one, who asked, Where is God? Tell me, saith he, where God is not?

It was a Philosophers advice to some, That if they would keep themselves from Vanity and Folly, they should alwayes imagine some severe Cato were beholding them; he had well said, if he had counselled them to have set God alwayes before their eyes.

What preserved *Joseph* from yielding to the adulterous Temptations of his unchaste Mistress, having a fair op-

portunity to act in secret? *How shall I do this wickedness, and sin against God?* Gen. 39.9. As if he had said, Though my Master and all his Servants behold us not, yet God whom I fear and serve, beholdeth me, how shall I sin in his presence? If we did reason thus with our selves, we should vanquish temptations; and though we have the fairest opportunities to commit sin, yet we should stand in awe of him, and not sinne.

Why do wicked men take liberty to sin? 'Tis because the fear of God is not before their eyes. The Adulterer considers not, that he is sinning before God, and doing of that in his presence, which he durst not do before a child: Why do men harbour such unclean thoughts in their hearts, and make their very hearts the Bawd, Whoremonger and Brothel-house; it is because they consider not, they act this filthiness before the Lord. A young man being importuned by a Whore to lie with her, told her, he would, if she would

go with him to a place where he should lead her; she asked whether he would go? he said, to the Market-place; she replied, there every one will see us: Then said he, go into the most secret place thou canst find out, and God will see us. You that take liberty to commit secret sins, who, if you can keep your selves from the sight of men, regard not what wickedness you act in the presence of God, let me tell you, That secret sinners are as notorious and desperate Atheists, as the most shameless Drunkard, and open-mouthed blasphemer: To this purpose I desire you seriously to consider these things.

1. No sin is secret, or can be acted in secret, because in the presence of God, who is more than a million of Witnesses. What sins are more secret than our wanton thoughts, our proud or worldly thoughts, than our vain thoughts; yet even these God knoweth altogether, not a thought, but is present before him: *Thou hast possessed*

my reins, saith the Psalmist, Psal. 139. 13. God hath possession of our hearts, they are all naked before him.

2. There's no secret sin, but God will bring forth to publick Judgment: There is a day when God shall judge the secrets of all men by Jesus Christ, according to the Gospel, Rom. 2. 16. Secret sinners think their secrecie will keep them from open shame, and publick punishment; no, God will judge thee for thy secret sins before men and Angels: They are apt to bless God they were honest with their bodies, but God will tell thee thou hadst not an honest heart, whiles thou actedst such secret sins, and therefore he will condemn thee: What will be the shame of all those at that great day, but the ripping up of their secret sins: What will the Lord then say? You thought these men to be holy men, because you saw nothing but what was commendable in their outward Conversation, but yet in my presence they took liberty to be drunk, to be adulterous, proud, covetous,

tous, &c. That chaste man, as you thought him, was in his heart a most vile Adulterer, Sodomite, incestuous wretch, as any damned Sodomite: That sober man, as you took him to be, was in his heart a vile profane Drunkard, as any damned Drunkard: They have acted these things in the presence of me their God, which they durst not act in the presence of man: I was made no more reckoning of by them, than as a blind God, a careless, regardless God; rather an approver of them in their sins, than an hater of them.

CHAP. VIII.

3. **H**ence we may learn the infinite patience and forbearance of God; how patient he is, seeing all sin is acted in his presence, and yet the Lord breaks not forth into fury, to consume the ungodly in a moment! O consider how many thousands of drunkards are reeling and spewing before God's face from day to day! How many millions of Swearers, do daily blasphem:

pheme the dreadful and glorious Name of the Lord our God ! How many thousand shameless Adulterers, delight in chambering and wantonness ! Lay to heart, how the whole world of ungodly men, do daily act their Villanies before the face of God ! He upholds the World, feeds, cloatheth, filleteth the world with mercies ; whereas he might bring a flood to drown the World, or rain down fire and brimstone to destroy the World in a moment : Could a man endure this ? If God were man, then you Drunkards had been damned before now ; but surely God is not man, therefore ye are not consumed.

Can a father alwayes bear with a prodigal son, that shall go to Taverns and Alehouses ; and waste his means, and run in debt, and he often pay all, and no sooner is the debt paid, but he runs further into debt again ? Or can a father endure to see his child lie and tumble in the midst of a dirty hole, though he take him out, wash his cloaths, and put on him clean vestures,

yet

yet he again runs into the place, and there foules them before his fathers face: Thus do wretched men before God, they wallow in sinful abominations; wicked men tumble and plunge themselves in the mire of sin before the face of God, and yet the Lord breaks not forth into fury. What King would endure to hear a *Shimei* alwayes railing against him to his face? yet God suffers the Swearer, the Blasphemer, the Scornor to abuse him to his face. What King would endure Rebels and Traytors to act Treason continually, when it is in his power to take away their lives presently? yet God doth patiently bear with many millions of men, that rebel daily against his Laws and Government, who could in a moment turn all the ungodly into hell; this is strong conviction, that God is infinitely patient and long-suffering.

4. If God be Omnipresent, it should *use 4* instruct us in divers things.

1. It should teach us to be conscions of private duties, as well as publick;
of

of prayer in our Closets, the door being shut upon us, as of prayer in the open Congregation: God is present to us, and with us in our private Closets, as in the publick house of prayer.

2. To be the same in our private duties, as in our publick services; as reverent, as fervent, as devout and heavenly in the corner, as on the housetop, because all is done in the presence of God, who abhorreth publick fervency, and open devotion, when he seeth private profaneness, and secret coldness and remissness.

3. It should teach us to be square in all our aims, and intentions in our duties: Outward pretences are no cloak to hide rotten aims from God; all Hypocrites shew extream folly, when they think with *Adam*, to hide themselves among Trees, and to cover themselves with fig-leaves from the presence of the Lord, none (to speak properly) are Hypocrites before God; Hypocrisie is many times godliness in mans eye, but open profaneness in the sight of God.

God. When you do duties, God looketh to your heart and reins, to the integrity of your hearts: Thy spirit and soul, is as naked in Gods eyes, as thy most glorious performances, all the rottenness and filth of painted Sepulchres are still in the Nostrils of God.

4. It should teach us to come with preparedness to duties, because we go into the presence of an holy God, *Eccles. 5. 1.* The Bride puts on her robes to meet her Bridegroom; the King looketh upon his guests to see if they come with wedding garments: *I will be sanctified by all them that draw nigh unto me, Lev. 10. 3.*

5. It sheweth us that we may pray to God in any place: *I will that men pray everywhere, lifting up holy hands, &c. 1 Tim. 2. 8.* We need not tie God to any place, but in all places, and at all times, we may and must lift up pure hands, because God is alwayes everywhere present: Then need we not to direct our prayers to any Saint or Angel,

gel, what need such Will-worship? when as God that heareth our prayers, is alwayes nigh to all that call upon him. There is as great a distance between us and the glorified Saints, as the highest Heaven is from the earth; we may cry to them from morning to evening, and be no more comforted, than *Baal's* Priests were, when they cryed from Morning until Noon, *O Baal hear us.*

CHAP. IX.

Use 5. 5. **T**He next Use shall be of Exhortation to divers things.

1. To walk continually in uprightness, and sincere affection, as in the presence of God: How do Angels live? how do glorified Saints live? how holy, how pure, how heavenly are they, because they stand continually before God? Therefore I say to you, as God to *Abraham*, *Be thou perfect*, though we cannot attain to Angelical perfection, yet labour to walk in perfection of sincerity, because God beareth

thee behind and before, and observeth thy uprising, and down-lying.

2. To keep a strict watch over our hearts: *Keep thy heart above all keeping*, because God hath possession of thy heart: Look to thy thoughts, intentions and purposes: What shall thy heart be a Den, a Sty, a Thorow-fare for vain thoughts, proud thoughts, unclean thoughts? Beloved Hearers! Are ye not ashamed to speak openly what your hearts do meditate upon? and are ye not ashamed then to lodge such thoughts in Gods presence, who is and will be a Witness and a Judge of your thoughts? A vain mind is a very Atheistical mind; he that is proud in his thoughts, Adulterous in his thoughts, is a very Atheist in his mind: God doth in effect say to every sinner, I am God, and know your thoughts, and will judge your thoughts; I can see the world in thy thoughts; I can see pleasures, profits, vanities in thy thoughts; I can see thy Whores, thy cups, thy companions in thy thoughts, but

but *God is not in all thy thoughts*: God is most present, and yet he is a stranger to thee.

3. Be careful to approve your selves to God in an holy Conversation, though the World scoff at you, account you as Hypocrites, for Humourists, yet be zealous for God, let the World judge as they please: Say as *David* to *Michal*, *It is before the Lord, I will be holy, I will be zealous.*

4. It should encourage us to be abundant in private duties: What though the World behold you not praying, giving Alms, you have God beholding you in secret, who is more than a world of eye-witnesses: not an holy thought of God (then which nothing can be more private) shall go unrewarded: Behold who is coming to give his sincere servants publick rewards of glory for private service; let *Pharisees* have their loud Trumpets to sound forth their Alms, God will be thy Trumpetter to speak forth thy private duties, that Heaven, Earth and Hell

Hell shall ring of it, Angels and Saines,
Devils and wicked men shall hear what
thou didst for God; how uprightly
thou didst serve him, and walkedst in
sincerity before him.

6. If God be Omnipresent, then *use 6.*
here is matter of singular comfort to
the godly in all afflictions; he is and
will be a present help to thee in all pla-
ces, in all troubles; why should ye be
terrified with fears of evil, when as
God is present? Art thou a close Pri-
soner, and in Bonds for Christs sake,
God is present with thee in Prison:
Nunquam minus solus quam cum solus:
A close Prisoner of Jesus Christ may
say, he is never less alone, than when
alone: When thy Father and Mother
shall forsake thee, or cannot, or will not
own thee, help thee, and be present
with thee, God is then present. Do
evil men plot thy destruction, or thy
trouble, they cannot harm thee, be-
cause God is present? If thou shouldest
run thorow St. Pauls troubles, all kind
of troubles in all places, God saith to
thee,

thee, as Ruth to Naomi, *Where thou goest, thither will I go; where thou dwellest, there will I dwell, I will never leave thee, nor forsake thee.* Fear not, O Israel, for I have redeemed thee, I have called thee by thy name, thou art mine: *When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee.* David was resolved against all fears of man, and of all evil, *Psal. 118, 6, 7. The Lord is on my side, I will not fear what man can do unto me; the Lord taketh my part with them that help me, therefore shall I see my desire upon mine enemy.* Amidst thine enemies, thou shalt have his presence of protection; in thy troubles thou shalt have the presence of his supporting comforts; in thy temptations the presence of his grace; in thy death the presence of his Spirit, the presence of his comforts and joyous favour; and after death thou shalt enjoy the presence of his glory,

glory, in which there is fulness of joy, and life for evermore.

A Discourse of Gods Omniscience.

Psal. 94. 8, 9, 10. Understand, O ye brutish among the people, and ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chastiseth the Heathen, shall not he correct? He that teacheth man knowledge, shall not he know?

CHAP. I.

FROM God's Omnipresence, I proceed to his Omniscience: for seeing all things are done in his presence, he cannot but know all things, he being intimately and indistantially present to every creature, and in every creature, he must necessarily know the creatures, and all their actions, inward, outward, in all circumstances. Now for the coherence and opening of these words.

S

In

In the two first Verses, the Psalmist makes earnest request to God, to whom all vengeance belongeth, that being Judge of the world, he would lift up his iron rod of vengeance, and break to pieces the proud of the earth. In the five following verses, he describeth the wicked, upon whom he prays divine vengeance may fall.

1. They were proud and insolent, boasting of their own heart's desire, triumphing in their ungodly courses. v. 4, 5

2. They were such, who for a long season, had abused the patience of God: therefore the Prophet cries out, *How long, Lord, shall the wicked thus triumph?* They grow the more wicked and insolent, because thou Lord takest not vengeance; long impunity breeds impenitency and impudency; *Therefore how long, Lord, shall the wicked triumph? how long shall they utter and speak hard things, &c.*

3. They are such as tyrannically and barbarously abuse the people of God, like wild Bores in the Lord's Vineyard, treading

treading down his people like mire in the streets, miserably afflicting and persecuting them; *They break in pieces thy people, O Lord, and afflict thine heritage; They slay the widow and the stranger, and murder the fatherless, Vers. 5, 6.* where he amplifieth their barbarous cruelty, in that they spare none; unto the destitute widows, the poor fatherless children, the helpless and friendless strangers, to whom all compassion should be shewen, they shew cruelty.

In the seventh verse, is the depth and height of their impiety, the fountain of all their impudency and cruelty and ungodliness, *viz.* they perswade themselves, that God beholds them not, and what they do in earth: *They say, the Lord shall not see, neither shall the God of Jacob regard it.* Hence they run into all wickedness with greediness, and resolve so to do; because they think God knoweth not them, nor their mischievous doings, and so they shall escape divine vengeance.

Now in the Text, the Psalmist upbraids them for that Atheism, and tells them, that God takes notice of all their wickedness; he understands and knoweth all that they do, and will take vengeance on them.

Understand, O ye brutish among the people.] By *brutish* some understand the ordinary common people of the world: But it is rather meant of those men, whether high or low, noble or base, rich or poor, that are Enemies to God's people, and yet think God seeth them not acting their wickedness; he saith of such, they are no better then brute creatures, they know God no more than the Horse, or the brutish As.

Understand] that is, know, and take this for an undoubted truth, that the Lord sees and knows what ye do. Now see how he doth illustrate and prove it.

He that planted the ear, shall not he hear?] He that gives man the hearing ear, he much more must hear [himself;] there is for all your words, your hard

hard, proud, and ungodly speeches.

He that formed the eye, shall not he see?] He that gives man the seeing eye, shall not he much more see? there is for all your actions.

He that chastiseth the heathen, shall not he correct?] He that hath taken vengeance upon others, that hath drown'd the World, burnt up Cities with fire and brimstone, shall not he take vengeance upon such proud, insolent wretches as ye are?

He that teacheth man knowledge, shall not he know?] *i. e.* He that hath given to man an understanding faculty, whereby he is able to know and perceive things, shall not he much more know what is done? the Lord knoweth your vain thoughts, *vers.* 11, much more your outward actions.

CHAP. II.

SO then from these words [*hear,*] [*see*] and [*know*] I purpose to handle the glorious perfection of God's Wisdom and Knowledg. Thence I observe,

Observ.

That God is an all-knowing and wise God.

You see here, how God knows all our words, actions, and thoughts; for proof of the Point, read *Job 28. 23, 24.* God seeth and knoweth all things far and near, all that is under the heavens, as well as above the heavens: *All things are naked, and opened unto the eyes of him with whom we have to do, Heb. 4. 13.* that is, all things are known of him perfectly and evidently, the *17.* with *18.* all things that are, with the causes and reasons of things. *Act. 15. 18.* Known unto God from the beginning of the world are all his works. I shall further prove the Point in the explication of God's Omniscience, which I will plainly thus describe.

Descript.

God's knowledge, is that glorious Attribute whereby he perfectly knows all things whatsoever. Here I will shew three things; 1. Some Distinctions of God's Knowledge; 2. The Object of his Knowledge; 3. The manner and Properties of this his Knowledge.

As

As to the distinctions of Gods knowledge.

1. There is *scientia simplicis intelligentia*, which is the knowledg of things that were, are, or shall be, or may be, though actually it shall never come to pass: whatsoever his power can do, he knoweth many things he can do, which he will not do, these he perfectly knoweth.

2. There is *scientia Visionis*, which is God's knowledg of all things, that were, are, or shall be, because they are necessary, free or contingent: This knowledg in respect of things to come, is called *prascience* or *foreknowledge*, but in respect of things past and present it is called *knowledge*. There is this difference between Gods *knowledge* and *foreknowledge* of things.

1. His *knowledge*, is general of all things whatsoever; his *foreknowledge*, is of things to come.

2. His *knowledge*, is of objects internal and extrinsecal; his *foreknowledge*, is onely of extrinsecall objects.

3. Knowledge is properly in God; fore knowledge is improperly in him, because 'tis in respect of things themselves, and in respect of us.

Again, Gods knowledge, is

{ General.

{ Speciall.

*Eminenter
novit om-
nia in seip-
so ut in
causa, an-
tecedenter
in rebus s-
cundis,
praesentèr
in seipsis:
infallibili-
ter novit
omnia
propter in-
finitatem
& immu-
tabilitatem
essentiae.*

General, so he knows all things whatsoever; every creature, the causes and reasons of all in himself, in themselves, in their causes with their circumstances: he knows all things in himself, as in the first cause eminently, antecedently in second causes, at present in the things themselves: he knoweth all things by reason of the infiniteness and immutability of his essence, so he knoweth them infallibly.

His knowledge is also special: and so it is of the elect and reprobate of what Men or Angels do think: This again is twofold, either general, of all Men and Angels; or special: so he is said onely to know his elect, which is a knowledge with special love and approbation of their persons and actions

ons, *Psal.* 1. 6. The Lord knoweth the way of the righteous, that is with a knowledg of approbation.

CHAP. III.

Of the Objects of Gods knowledg.

NOW for the Objects of God's knowledg: In a word! *omne scibile*, whatsoever can be known he knoweth, but I will rank the objects of his knowledg into these three heads.

1. He knows all things that are past, as if they were now present: *Psa.* 90. 8. All thy sins secret and publick, long agoe committed are before God, as if they were now in acting, thy adultery, thy oathes, thy drunkenness committed 10. or 20. years agoe: *Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.*

2. God knoweth all creatures, all things present: here I shall speak especially of his knowledg in reference to man.

1. He

1. He knows all our works, there is nothing thou canst do, or dost, whether in the light or in the dark, in closets or in the house tops; but he knows it. *Rev. 3. 1. Thus saith he that hath the seven spirits of God, and the seven stars, to the Angel of the Church in Sardis, I know thy works, &c. I know what manner of works they are.*

2. The Lord knows our hearts; he knows the sinfulness of the heart, he knows the deceitfulness of the heart, he knows what abominations are in the heart. *The heart of man is deceitfull above all things, and desperately wicked, who can know it? he answereth, I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. Jerem. 17. 9. 10. The Lord knoweth all the errors and sins which thou didst do in thy heart; who can understand his error. saith David cleanse thou me from the secret faults. Psal. 19. 12.*

They

They are a people that do erre in their hearts, saith the Lord. Psal. 95. 10. God knows all the thoughts of our hearts, how momentary, suddain and transient soever they be, though they come in, and go out again in a moment, in the twinkling of an eye, yet he knows and observes them all: The Lord knoweth the thoughts of man, that they are vanity. Psal. 94. 11. Job acknowledgeth this to God, I know that thou canst do every thing, and that no thought is withholden from thee. Job. 42. 2. He knoweth all the imaginations of man's heart, God saw that the wickedness of man was great upon earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. 6. 5. The Lord likewise knoweth all the purposes and intentions, and counsels of the heart; he knoweth what your aimes are in all your undertakings, whether you intend his glory, or your own self interest, his word is a discernor of the thoughts and intents of the heart.

Heb

Heb. 4. 12. When the *Jews* came with questions to *Christ*, as if they desired to be informed by him, our Saviour knowing their thoughts, knew that they came to entrap him.

3. The Lord knoweth all the words that we speak. *There is not a word in my tongue, but loe, Oh Lord, thou knowest it altogether. Psal. 139. 4.* The Lord knows every idle word that you speak, and will one day bring you to an account for it, *Matt. 12.* He hath likewise a book of remembrance to set down every good word, that they that fear the Lord speak one to another. *Malach. 3. 16.*

3. God knoweth all things to come; *Thou understandest my thoughts as far off,* saith *David, Psal. 139. 2* When God sent *Moses* to *Pharaoh*, he tells him: *I am sure, that the King of Egypt will not let you go, no not by a mighty hand; and I will stretch out my hand, and smite Egypt with all my wonders, which I will do in the midst thereof, and after that he will let you go. Exod. 3. 19. 20.*

so he speaks of the Israelites, *I know their imaginations which they go about, even now before I have brought them into the land which I swore, Deut. 31. 21.*

CHAP. IV.

Of the Properties of God's Knowledge.

NOW concerning the Properties of God's Knowledge, we are to understand that,

1. God beholdeth all things *and intuitu*, by one simple act, not by divers, as Angels and Men do; he knoweth all things *intuitivè*, not *discursivè*, or *successivè*, as a man may see many particular objects at once that lie before him: but God sees infinite objects intuitively at once, and therefore all things are said *to be before* him, even things past, and things to come: there is no *præterition* nor *futuretion* in God's Knowledge (to speak properly) for all things are present before him.

2. God knoweth all things *most perfectly and evidently*, not in part, or obscurely,

obscurely, as men do: but he knoweth all things fully and exactly; his knowledg is a perfect knowledg, that cannot be increased or diminished. God most perfectly knoweth himself; he also most perfectly knoweth all other things besides himself: *His understanding is infinite*, Plal. 147. 5. he knoweth things actually infinite.

3. God knoweth all things *distinctly*; not confusedly or universally, but he knoweth every particular and individual whatsoever; and by this distinct and proper knowledg he knoweth singular things to come, even contingent: for to him, their first cause, they are necessary things; in respect of second causes, contingent: and by this distinct *knowledg* of his, he knoweth all the circumstances of all our words and actions, with all the aggravations of them, as to persons, time, place, &c. The Lord distinctly knoweth the persons of all his chosen people. *The foundation of the Lord standeth sure, having this seal, The Lord knoweth who are his.*
 2 Tim.

1 Tim. 2. 19. *I am the good shepherd, and know my sheep*, saith our Saviour, Joh. 10. 14. *he knoweth all their names*. So the Lord to Moses, *Thou hast found grace in my sight, and I know thee by name*, Exod. 33. 17. *he knoweth the number even of the very hairs of their heads, they are all numbered by him*, Luk. 12. 7.

4. God knoweth all things necessarily, immutably, and infallibly. God is his own knowledge, he understandeth all things therefore necessarily, and infallibly, neither can the knowledge of God be any more deceived than his will; this knowledge of God is *semper eadem*, always the same, not subject to any change or alteration: *There be many devices in man's heart, but the counsel of the Lord shall stand*, Prov. 19. 21.

CHAP. V.

Reasons to prove God's Omniscience.

THere are many Reasons may be given to prove God is Omniscient.

1. Be-

Res. 1.

1. Because God created all things; therefore no creature is hid from him, but is open and naked before him, because all are the works of his hands. Now the Rule is this, *Agentes cum consilio*, those Agents that do work with counsel, do know all their works; and what Agent worketh with counsel, if the most wise God doth not? He makes all things with most deliberate and wise counsel: so then for the things themselves, God doth fully know them, making them by his knowledge and wise counsel; he knoweth thee likewise, unless thou wilt deny thy self to be his Creature.

Res. 2.

2. Because there is no action which any creature doth, but God cooperates and concurrerh with and in the action: God enableth natural causes to produce natural actions; contingent causes to produce contingent actions; free and voluntary agents to produce free and voluntary actions: You cannot think a thought, you cannot speak a word, you cannot do an action without God:

Tis

'Tis the Lord enableth you to lie down, to rise up; or whatsoever any man doth, the Lord enables him to do it; yea, no wicked man can commit sin, act sin, either in secret, or in publique, if God did not uphold him in the act; every action, as it is an action, is from God, but the sinfulness or obliquity of it is from the Devil, or our selves: the Drunkard could not go to an Ale-house, nor the Adulterer to the house of the strange woman, if God did not uphold them in their actions and motions; in Him, the worst sinner liveth, moveth, and hath his being, even in the worst action that he goes about: Therefore God must needs know all, because God doth not concur with the creature ignorantly or rashly, but with knowledge and counsel.

3. God must necessarily know all *Reas. 3.* things, because there is nothing done but what God did fore know, and from eternity decree should come to pass: All his decrees are acts of the

T

Un-

Understanding and Will of God; but God did decree what should be: God knoweth he can make a thousand Worlds, and many thousand Creatures more than he hath made, onely God decrees to make but so many, who took an handful of clay out of the infinite mass, and made this world: So there is no action of any creature, but God hath decreed it, as it is an action; therefore he must needs fore-know it. There is not a thought in thy mind, nor a word in thy tongue, nor an action of thy hand, but comes within the compass of God's decree; therefore he is said to know our thoughts afar off: and the same may be said concerning his knowledg of our words and actions, yea, every circumstance of all thy actions, what words, or what thoughts, at such a time, of such an object; therefore he must needs know all things altogether.

Reas. 4.

4. God doth order, guide, direct, all creatures, and their actions, to some determinate end; therefore he must needs

needs know all things, otherwise he could not guide and direct them: He guides and governeth all the inanimate creatures, and all the brutish creatures to their proper particular ends: Yea, when the World seemeth to be all out of order, the course of nature to be in a confusion, God wisely guideth tumults and confusions to a good end. God doth order, guide, and direct the sins of wicked men, therefore he must needs know all their sins; he prefixeth a time how long they shall sinne; the number of their sins, the measure of their sins; therefore he must needs know all their sins, he could not otherwise guide, direct, limit, permit, restrain them; wicked men cannot sin when they please, nor do what they list.

5. Because God's understanding is *Reas. 5.* infinite, *intensivè & extensivè*: His understanding is his own Essence, therefore he must know infinite objects, which could not be if he did not know all things, every particular individual object that is or can be. *Whither shall*

I go from thy Spirit, saith David? Psal. 139. 7. that is, from Gods understanding; so Spirit is taken there: I can go no where, but God will know where I am, what I do, think or speak; in Heaven, in Hell, at the uttermost part of the earth, in dark or lightsom places; Gods Spirit is there, he understandeth and knoweth what thou and I do.

6. Again we may draw a Reason from two Instances.

1. That God knoweth what ev ry man doth in publique or secret, may appear by the griping accusations of our own Consciences, bringing to mind our old transgressions, acted a great while since, and it may be forgotten for a long time, yet Conscience hath brought them to mind: Now who makes Conscience to consider. and to call to mind by-past transgressions, but God who is greater than our Consciences, and knoweth all things, and presents these to the eye of our Consciences? And what is the language of our Conscience, but God will judge thee for these things? 2.A.

2. Again, God manifesteth the knowledge of all our counsels, plots, and secret devices, because he often turneth the malicious counsels of Devilish *Achitophels*, into their own shame and destruction: 'Tis God that knoweth the thoughts of men to be vanity, and turneth their thoughts into vanity, their wisdom into folly, their mischievous plots into their own downfall and destruction; he takes the wise in their own craft. God did reveal to *David*, what the men of *Keilah* would do to him, and how *Saul* would follow him to *Keilah*, and so disappointed them; this is a most pregnant Argument of *Gods Omniscience*: When wicked men sit and take counsel together, against the Lord, and his Anointed, God sits in Heaven, and laughs them to scorn.

7. Because without knowledge of all particulars of our thoughts, words and actions, with all their circumstances, God, who is the just Judge of all the world, cannot give righteous judgment. God hath said, That *he will*

Reas. 7.

judge every man according to his works, which he cannot, did not he know the actions of men good and evil, with all their circumstances: Verily, saith our Saviour, *Men shall give an account of every idle word*, then God must know every word altogether that we speak. In the last day God will judge the secrets of mens hearts; how can he judge thee for thy secret thoughts and intents, and aims, if the Lord did not know thy thoughts, every particular action of thy mind, though they pass away in thy mind in a moment? Gods judgment is infallible; if he did not know all; he may be deceived, and we might hide many things from God. Gods judgment is true; did not he know all things, he would not know how to judge men either to eternal death, or eternal life. Gods judgment shall be perfectly proportionable to the good or evil actions of men: How can he render proportionable vengeance to wicked men, and render to every man according to his works, if he did not know

know all particulars. Gods judgment will be publique in respect of bringing to light all secret wickednesses, and all secret duties; and this he could not do, did not he know all things?

CHAP. VI. *of Sect. I.*

I. **T**HE first Use of this Point, is for Terroure to the wicked, whose atheistical hearts licence them to commit sin upon this blasphemous conceit: Tush, God knows not what we do; God regards, and sees us not: Well! He that made the eye, and gives to thee a seeing eye, he sees thee; there is for all thy actions. He that gave man the hearing ear, he heareth every word; there is for all thy words. He that gives to man the knowing heart, he knoweth all; there is for all thy thoughts. Therefore rejoyce thou Atheist, and let thy heart cheer thee; be filthy still in thy thoughts and affections; be thou unjust still in thy words and actions: but yet know the Lord knows all, and for these things will bring thee to Judgment.

Use 1.

Mark what God will one day say to the wicked, and all Hypocrites, *Depart from me ye wicked, I know you not, ye workers of iniquity.* You may see God is said to know, and not to know the wicked: He knows that they are workers of iniquity, and knows all their works: He knows the Drunkard, and his drunkenness, &c. He knows their persons; and their actions, so as to hate them. He knows them so, as to bring them to judgment for all their works of iniquity. He knows them so, as to take vengeance on them, and to destroy them from his blessed presence; but yet God knows them not so, as to approve of their persons or courses, so as to shew them the least love, the least favour or mercy. God will say to them, *I know you not so, as to have any communion with you; to eternity you shall never know me, nor I you; better it were to be stricken thorow with a thousand Thunderbolts, than to hear God say, Depart, I know you not.* So God retaliates wicked men

in their own Coyn. The profane Drunkard saith to God, Tush, thou God knowest us not, or seest us not: And the Lord in answer saith, Tush, thou Drunkard, I know thee not, therefore depart from me. *Depart from us,* saith the wicked man, *we desire not, or love not the knowledge of thy wayes;* the Lord answers them, *Depart from me,* I desire not thy company in my Kingdom. When God shall thus doom them, the wicked themselves shall admire Gods knowledge of them, and their wayes; when he shall bring to mind their transgressions, then they shall be forced to say to their shame and confusion, Verily there is not, and cannot be a thought in my mind, but thou Lord knowest it altogether.

2. The second Use is of Reproof, *Use 2.* to those that excuse or hide their sins; or like the Harlot, *Prov. 7. Wipe their mouths, and say they have done no evil,* when she had committed Adultery. All excuses, and whatsoever men use to justify themselves, are meet vanity, because

cause God knows thy ways altogether, and will condemn thee, yea with a severe condemnation, and that because thou dost justify thy self.

Some men conceive themselves to be innocent, because the darkness covers them and their sins; but God is light, and light will discover the ugly deeds of darkness to thy shame and damnation. Some men justify themselves because of secrecy, they act sin in their thoughts, and God will condemn them in publique view: *Job* saith, *How should man be just with God, if he will contend with him, he cannot answer him one of a thousand?* *Job* 9. 2, 3. He will bring forth a thousand sins to condemn him. *Job* would not justify himself: *If I justify my self, mine own mouth shall condemn me; if I say I am perfect, it shall also prove me perverse,* ver. 30, 31. *If I wash my self with Snow-water, and make my hands never so clean, yet shalt thou plunge me in the ditch, and mine own cloaths shall abhor me. Though thou wash thy self*
with

with Snow-water, and to publick view, thou hast a Snow-like innocency; yet God will plunge thee in a Ditch, thou wilt be as vile and loathsome in Gods eyes, as if thou wert vvalloving in a miry Ditch.

Self. 3.

3. The third Use may serve for *Use 3.* Exhortation, to humble our selves before God, not to hide or extenuate any sin, but lay open our selves to the utmost by acknowledging all to him vvho is greater than our hearts, and knowvs all.

1. It is a foolish conceit, to think vve inform God by our Self-accusations and confessions; God *knowv* all before, and therefore Self-accusation and confession, is for our ovvn abasement, and the magnifying of Gods grace, to justifie him in all; this is, and must be the end of all our confessions: It is impossible for any one to make a particular confession of all his sins, yet God *knowv*s all, both the unknowvn errors, and the confessed transgressions.

2. It

2. It is as fond likevvise to fear to confels sins, for fear of shame and sorrow issuing from it; because God knowing vvhat sins vve are guilty of, can shame and sadden us, if vve confels them not: God can set our sins in order before us, if vve foolishly cast them behind our backs. Oh vvhat shame of face, and horrovour of spirit vvill seize upon all those vvho hide their sins, vvhen God that knowvs all, shall vvitness to their faces, that these things they have done: When God shall say, You thought that I vvvas an ignorant God, that I sawv not, neither regarded vvhat you did in your bodies: Lo all ye Angels and Saints, these sins did this man commit, let him deny one sin among a thousand if he can, his ovvn Conscience is my Witness; I vvill appeal to himself, and let the vvicked man speak vvwhether he be not guilty of all the sins that I novv lay to his charge: Therefore Brethren, Humble your selves for your secret sins, before the great day come, when
God

God shall judge the secrets of your hearts: If ye will not humble yourselves before God, the just God will humble you to the lowest Hell: If you will not confess what God knoweth, and your own Conscience with him, God will witness all your sins to your faces, before Angels, Men and Devils.

Seet. 3.

4. Doth the Lord know all things perfectly and infallibly, the secret thoughts, intents and purposes of all our hearts? Then let us be admonished of these following things. *Use 4.*

1. Let us take heed of acting private sins, for God knows what thou art doing: He whose eyes are fiery flaming eyes, seeth what thou doest in the darkest corner: *If I say, surely the darkness shall cover me, even the night shall be light about me; yea, the darkness hideth not from thee, but the night shineth as the day, the darkness and the light are both alike to thee, Psal. 139. 11, 12. There is nothing covered, that shall not be revealed; nor hid, that shall not be known, Luk.*

Luk. 12. 2. Yea, there is no sin done covertly and closely, but the Lord knoweth it.

2. Be sure to walk uprightly; and whatsoever ye do, do all for God for upright ends; for Gods eye of approbation is not upon our duties and works, so much as it is upon the sincerity and perfectness of our hearts; he discerneth the secret intents of our hearts, *Hebr. 4. 13.* Fair pretences, (like *Jacob's* disguise) may make men to hope well, and to judge well of men; and as *Isaac* blessed *Jacob* instead of *Esau*; so may men bless God for your gifts, parts, duties, and bless you too; but the Lord knows all your pretences to be but vain, and looks thorough them upon your hearts.

It is a frequent phrase used of the Kings of *Judah*, They did what was right in the sight of the Lord, yet the Lord regarded neither them, nor their right actions, because they did not right actions with an upright and perfect heart. Men may pray, and do other duties

duties which are right in Gods eye, but 'tis the heart, the uprightness and perfection of it, that makes the work or duty gracious; so that the Lord knows with what hearts men do duties, confess his Name, profess Religion, &c.

3. Seeing God knows all, hears all, sees all; then so think, speak and do all, as before one whose eye is upon all thy wayes, thoughts and actions. Would any proud, unchaste or wicked thoughts be harboured by us, did we consider that God understood them a-far off? I may invert that speech of the Apostle to servants, exhorting them not to serve their Masters with eye-service; implying, they should be faithful and diligent in their absence, as well as in their Masters presence; but walk ye, speak, think, do all with eye-service unto God, alwayes considering that God hears thee, God sees thee, God knoweth thy very thoughts. It were good if that *Motto* were written upon thy Bed, thy Couch, in thy Shop, over thy Table, in thy closet, or where-soever thou art.

Cave

Cave, Deus videt omnia.

O mortal Man beware,

God sees all things that are.

Señ. 4.

Use 5.

5. This may serve as an Use of Encouragement to the Godly, to go on in well-doing, to be fruitful and abundant in every good work, because God sees and knows all, and will one day acknowledge all that thou dost to thy praise and unspeakable comfort; as God said to the Church of *Ephesus*, *Rev 2. 2. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil, &c.* The same will he say to all that are Godly, *I know thy works, and what thou dost for me, and to me and mine, I know all thy secret prayers, sighs, tears and groans; I know all thy words which thou hast spoken: Gods knowledge is oftentimes put for his love, approbation and delight; thy Prayers are my delight, thy holy Discourses my delight; yea, one day God will openly acknowledge all thy good works: Mat.*

25. 35. *I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; Naked, and ye cloathed me; I was sick, and ye visited me; I was in prison, and ye came unto me.* Yea, God will

recompence all thy gracious works with glory: Small expressions of thy love which thou madest little account of, will God recompence in that great day; a Cup of cold water, the Widows Mite shall have a great reward.

6. This may likewise afford singular comfort to the Godly in all their afflictions, in divers particulars. *use 6.*

1. In that God knows thee, O Christian, by name, as he did *Moses*; he will own thee in every condition, in thy meanest and most afflicted condition: When the World is ashamed of thee, and thine own familiar Friends dare not to acknowledge thee, he will acknowledge thee: 'Tis no small matter for 'a King to own and acknowledge a man in his miseries.

V

2. Here's

2. Here's comfort in that God knows all thy wrongs, troubles, wants, straits, temptations, afflictions: when Israel was sorely oppressed by the Egyptians: the Lord said unto Moses, *I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters, for I know their sorrows, and I am come down, to deliver them out of the hand of the Egyptians* Exod. 3. 7, 8. So God saith to his people in affliction; I see how it is with thee: do not think thou art forgotten, or cast out of sight, when men are casting stones at thee, I see what they do, and what thou dost suffer amongst them.

3. Here's special comfort to the godly, because when they are walking in their innocence, thinking no evil to the wicked; but praying for their good, yet then wicked men are plotting mischief to ruine them, and digg deep to hide their pernicious counsells against the Righteous: then the Lord know-

knoweth all their thoughts, intents, and devilish purposes, and can frustrate, and often doth disappoint them: he sits in heaven, and laughs them to scorn, and bringeth their consulted designs upon their own head.

4. Here's comfort: because when the Godly are entrapped in the snares of the wicked at any time, and to present sense no hope of deliverance is manifest, yea, they know not how it is possible for them to escape, yet let them not be discouraged, for God knows how, when, and by what means to deliver his own servants. 2

Pet. 2. 9. You are perhaps like righteous *Laz.* vexed from day to day, not onely with the filthy conversation of the wicked, but also by the malicious machinations of the ungodly to bring you to ruine, yet despair not, but comfort your selves in God, who knoweth how to deliver all that put deep their trust in him.

7. Hence be encouraged in God in all conditions; not onely because he

V a knows

knows your conditions, but also because he knows how to carry you out in all conditions, to his glory and to your comfort. There be three times wherein we have need of Gods wisdom to help us, lest we be overborn.

1. Times of afflictions: when these come thick upon thee; thou knowest not what to do; God by these teacheth thy heart knowledge, that these are his hand and providence, and their message is to teach thee to repent, to pray more fervently, to walk more humbly and closely with God.

2. Times of temptation, not only of tryal, but when thou art dogged with sinful tentations; God knows how to turn poison into Physick, and our sorest maladies into curing medicines; he can turn sinful tentations to a great and spiritual advantage, and cause us thereby to be the more fruitful.

3. Times of straits and wants: then the Lord knoweth how to help and satisfie us: Your heavenly Father
know

knoweth what things you stand in need of. *Mat. 6. 32.* And your God will supply all your wants.

Finally, when you cannot see the reason of things, Gods ways being above your reach, let this be your determination, God is wise, and knows what he doth, and all he doth is most just: and cry out with *Paul*; oh the depths of his wisdom, how unsearchable are his judgments; and his ways past finding out? and give to the only wise God the glory of his wisdom, and of all his actions.

A Discourse of Gods immutability.

Malach. 3. 6. I am the Lord, I change not.

CHAP. I.

THis Chapter is a Prophecy of Christ's coming in the flesh, and to judgment, whose coming is

most desirable to the Godly, but to the wicked most terrible.

In the first verse he saith. *Behold I send my Messenger.]* that is, *John Baptist*, the forerunner of Christ: *And the Lord whom ye seek.* that is Christ, after whom the Godly did pant and breath? *Come Lord Jesus, Come quickly. Even the Messenger of the covenant]* scil. Christ, because in him God hath reconciled the world unto himself, and in him hath made a covenant of sure and everlasting peace with his elect. --- *Whom ye delight in]* Christ was, is, and shall be the onely joy and delight of all his chosen.

In the 2, 3, 4. Verses he sheweth the effect of his coming. The Prophet puts forth a question: *Who shall abide his coming?* he gives the reason, because Christ is a refining and purging fire to purge the godly, who are here compared to Gold, that can abide the fire: Christ will be a consuming and devouring fire, to burn and devour all the wicked, that are

from

V

not

not purged; the wicked are dross
which consumeth when the Gold is
purified; when the Godly shall shine
like stars in the firmament, the wicked
shall burn like firebrands in hell fire:
Christ will be the glorious Saviour,
and the terrible Judge. In verse 5. he
tells the wicked, in what manner
Christ will come neer unto them, *I
will come neer to you judgment.*] you
think I am a God afar off; but I
will be neer you, when I come to
judgment: *I will be a swift witnesse
against you.*] I will be a witness and
a Judge against you, yea a swift one:
you think I am slack in coming, but
I shall come to you sooner than you
are aware of: there are six sorts of
persons he threatens to come against,
sc. the sorcerers, the adulterers, the
false swearers, those that oppress the
hireling in his wages, the widow and the
fatherless, and that turn aside the stran-
ger from his right, and those that fear
not God; he brings in this in the last
place, because the want of God's fear

is the cause of all wickedness, and boldness in the practice of sin.

Now for the confirmation of the certainty of this Prophecy of his promises and threatnings, he draweth an argument from God's attribute; *scil.* his immutability, *for I am God, and change not*, &c. as if God had said: Be perswaded, that what I here promise to the Godly, and threaten to the wicked, shall undoubtedly come to pass, because I am God that change not, I am always the same, and so is my word always the same, my promises are immutable, my threatnings are immutable; that the rebellious sons of *Israel* are not consumed, it is not through your deserts: but for my promise-sake, made to your fathers, which standeth firm and sure: I am now and always gracious, merciful, long-suffering; *therefore you sons of Jacob are not consumed*; you have provoked me to punish and to destroy you with temporal and eternal destruction; I might have forsaken

V

you

you as you have forsaken me, and caused my mercy to have departed from you, and that long ere now as you have departed from me, I might have destroyed your fathers in many foregoing generations, because they and you are departed from me, broken your covenant, cast me your God off from you; but I have not cast you away, and consumed you with my curses, because I am the Lord and change not.

CHAP. II.

THe point here to be considered, is, That God is unchangeable. The Apostle proveth this, *1. 17.* Saying, *that with God there is no variableness nor shadow of turning;* there he shews that God is the most indificient and unchangeable fountain and giver of every good thing; he is still the same in the communication of his goodness: God is good, and hath done good, and manifested his bounty to men in all generations.

nerations that are past; he is still as good and bountifull, and doth do good, especially to such as are upright in heart; he is always the same, there is no variableness, no diminution, yea, there is not so much as a shadow of change in him: far more free from any appearance of change, than the sun from darknesse, or shadow of darknesse: Heaven, Earth all creatures are liable to change they shall all be turned in and out, but God is the same *Psalms*. 102. 26, 27, 28. Thou art God from Eternity to Eternity. *Psalms*. 90. 2. So that phrase, *I AM THAT I AM*, sheweth the unchangeableness of God.

In the prosecution of this, I will shew, what God's unchangeableness is; wherein he is unchangeable, the reasons of the point, and answer some questions or objections, which seem to make against his unchangeableness, then make use of it.

To be absolutely and simply unchangeable, requireth these Properties.

1. There must be no beginning: For all beginnings argue a change from a not being to a being, as when a creature is created, there is a change from a not being to a being: So in generation, that which was not a child, becomes a child; so in alteration: Now the Lord hath no beginning of his being, he is from everlasting.

2. There must be no dissolution, corruption, or alteration: Creatures are therefore changeable, because the most noble of all are liable to annihilation. God can turn Angels into nothing, the sons of men into destruction; heaven and earth shall wax old like a garment: but now there can be no dissolution, corruption, or annihilation in God; *Thou art God to everlasting.*

3. There must be no addition, nor diminution, nor increase, nor decrease, as we see in all creatures, they may be more perfect then they are; they that

are

are glorified, may and do increase in knowledge. Creatures may become also less then they are, as among the Angels, some of glorious Angels became ugly Devils; of happy Angels, miserable Devils; of pure Angels, unclean Spirits. So men may decrease and increase in knowledge and wisdom, in all excellencies inward and outward: Righteous man is now become sinful; he that knew much, is become ignorant. So all Creatures are liable to alteration, either to become better or worse. But God is so perfect, that he cannot be better or worse than he is; so good, that he cannot be better; so wise, that he cannot be more wise; so holy, that he cannot be more holy; he cannot increase in wisdom and holiness, &c. And though the Lord deriveth and communicateth his bounty and goodness to the Creatures, yet there is no diminution of it: we see many thousand Stars derive their light from the Sun, yet the light of the Sun is no way diminished.

CHAP. III.

Moreover, God is Immutable or Unchangeable all these ways.

1. God is unchangeable in his Being: He is the same Being from everlasting to everlasting: *I am that I am*, I am the same Being now what I am; *Before Abraham was I am*, saith our Saviour, *Joh. 8. 58.* So God may say, *Before Adam was, I am*; before the foundations of the world, were I am: and when the foundations of the world shall be no more, God is the same Being.

2. God is unchangeable in all his glorious Perfections, and Properties or Attributes: his Almighty Power is unchangeable; his infinite Wisdom is unchangeable; his Goodness, Mercy, Justice, All-sufficiency are unchangeable; therefore *his Love* is said to be *an everlasting love*; *his mercy endureth for ever*, *his goodness endureth continually.*

3. God is unchangeable in his Decrees:

crees : Whatsoever God hath decreed, shall come to pass ; accordingly all things shall be, and fall out. His Decree of Election is unalterable, *2 Tim. 2. 19. The foundation of the Lord standeth sure ; that is, his Election standeth sure, compared to a foundation for the immutable firmness of it. Pilate could say, What I have written, I have written ; he would not alter the inscription on the Cross upon the Jews intreaty : God much more can say, What I have written in my Book of Life, shall be written ; what I have blotted out of my Book, I will have never to be altered. His Decrees are called his Counsels ; The counsels of the Lord stand for ever, the thoughts of his heart to all generations, Psal. 33. 11.*

4. God is unchangeable in his Promises and Threatnings : What good things he hath promised to give to his chosen, all shall be made good ; what evil he hath threatned to bring upon the impenitently wicked, all shall come

come to pass. Balaam said, *God is not a man, that he should lie; neither the son of man, that he should repent,* Numb. 23. 19. God is not a man, that he should lie, that is, promise and not perform, falsifie, or go back from his word; threaten, and not put his threatnings in execution.

5. God is immutable in all his Affections: in his Love, in his Hatred; *Whom he loveth, he loveth to the end;* he loveth his Elect from everlasting to everlasting: Whom he hateth, he hateth to the end, the Damned are the immortal objects of his eternal hatred.

6. God is immutable in all his saving Gifts. *Rom. II. 29. The gifts and calling of God are without repentance.* When God pardoneth, justifieth, sanctifieth, calleth, reconcileth any soul to himself, he never repenteth of so doing to any man, but what he doth shall stand inviolate.

CHAP. IV.

MAny Reasons may be given to evidence to us, that God is unchangeable.

Reas. I.

I. God is *Ausur*, he is the Lord *Jehovah*, hath being from himself, and not from any other cause: He is absolutely independent; and dependeth upon no other: All creatures have received their being from him, and depend upon him; therefore God onely is immutable, and all Creatures are changeable, and continue not in one stay: For the ground of change is, to have being, or any perfection from another, and always to be at the will and disposing of him from whom they have what they have; as a Subjects honours and dignities are received from his Prince's favour, and are at the will and disposing of his Prince; if he withdraw the influence of his favour, his dignities wither, and are taken from him. Thus all Creatures receiving their being from God, are at God's disposing: if he

he speak the word, Let a Creature be made thus and thus, it is so; if he say, Let that Creature be turned into destruction, it is destroyed: If God withdraw the influence of his favour and supportance from the Creatures, they cannot subsist for a moment, but suffer a pitiful change; but now, God depending upon no superiour cause, not liable to the will, pleasure, disposing of a supreme power, abideth the same for ever, without the least shadow of change.

2. God is Immutable, because he *Reas. 2.* is most simple, void of all composition: he is *purus actus*, a pure act; there is no passive power in him. All Creatures are therefore mutable, because there is some composition in them. Man is obnoxious to dissolution, because compounded of a body and soul; his body liable to alteration and corruption, because 'tis compounded of the elements. Even the Angels themselves, and the Souls of Men, which are the most simple, yet are

compounded, *Ex actu & potentia, ex
subjecto & accidente*; therefore are
they liable both to alteration, as we
see in Devils; and also to annihilati-
on, for God can turn them into no-
thing again. But now in God there is
no mixture, no composition; but
whatsoever is in God, is God, is his
Essence, therefore no alteration, or
mutation can be in him.

Reas. 3.

3. Because God comprehendeth in
him all fulness of perfection, he is in-
finitely perfect, therefore he is immu-
table. There is a double alteration
which the Creature is liable unto;
there is

Alteratio perfectiva,

Alteratio corruptiva.

A perfective alteration,

A destructive alteration.

A Creature may alter from good
to bad, from bad to worse; so from
bad to good, from good to better.
There is no creature but is capable of
more perfections then they have: An-
gels, though they have great perfecti-

ons.

ons, yet may be more gradually perfect: but God being infinitely perfect, admits of no diminution nor increase; being infinitely wise, he cannot be wiser; being infinitely good, he cannot be better: for if God should thus change, then were he imperfect, and were not infinite: Now to say, that there may be a decrease of his perfections, then should God become imperfect; and if God should lose some of his perfections, he might lose more, then God should be no God.

4. God is unchangeable in his Decrees, Promises, and Threatnings, of which I touched before. *Reas. 4.*

1. In his Decrees, because God is omniscient; so he foresees all inconveniences, to prevent error or mistake; he cannot err, because he infallibly foreknows all. Men may alter their Decrees, because they are ignorant, and cannot foresee inconveniences to prevent errors: but God foresees all, without the least error: therefore what he decreeth shall stand firm.

21. Because God is omnipotent, therefore he can overcome all impediments that may hinder and frustrate the execution of his Decrees. Men are hindered in their decrees by some overpowering impediment, but who can resist the omnipotent will of God?

22. He is unchangeable in his Promises and threatnings, because he is able and faithful, true and just; therefore will not, nor cannot deny himself.

CHAP. V.

Objections about God's Immutability answered.

NOW let us clear some Questions, and Objections touching God's unchangeableness.

Object. 1.

If God be immutable, how is he then said to repent? It is said, that he repented that he made man on the earth, Gen. 6. 6. And upon the repentance of the Ninivites, it is said, God repented of the evil that he had said he would do unto them, and did it not. Jon. 3. 10.

Re-

Repentance is spoken of God for our understandings sake; when the Scripture saith, That God did repent of this or that thing, it speaks of God after the manner of men for our learning.

2. God is said to repent; not as if there were a change of mind in God, as when men repent; but when there is a change wrought in the creature, their change is his repentance. The destruction of the old World, is Gods repenting of making man upon the earth. The removing of plagues and curses (the evils which he inflicts upon us) is Gods repentance of the evils he inflicteth: So the preventing of evils threatened, his bidding the Angel to put up his Sword drawn forth to destroy *Jerusalem*, is Gods repentance of the evil: So then there is a double change, *subjectiva*, or in agente; *subjectiva*, or in patiente: The change is altogether in the creature, the object and patient, not in God the agent.

It God be Immutable, how then is *Object. 2.*

it said, That God is sometime angry with his people: and that sometimes he is said to rejoyce over them. Now he smiles upon them, and kisseth his Sponse; anon he withdraws himself, and frowns upon her; this argues a change of affections.

Sol. 1. We must distinguish between Gods love to us; and joy over us; and our apprehension of his love and joy, between his affection, and the sense of his affection to us. Gods love is immutable; there's no decay in it; but there may be a decay and want of apprehension in us.

2. The change is in us, not in God; our loose walking, or our falling into some sin, is the cause of our want of the apprehension of his favour: Shall we say that the fire beareth not, or that the Sun shines not, when we stand behind a Wall in the shade? We say that God changeth; when as we remove farther from God, and set up a sin, like a partition Wall, between our souls, and the light of his countenance: So that

that as the Lord in another sense spake to Israel, *O Israel, thy destruction is of thy self*, Hos. 13. 9. *But in me is thy help*: May be spoken to all Christians, that have not their former quickning and ravishing apprehensions of Gods favour in Christ; Oh thou mourning and disconsolate soul! thy sorrow, thy spiritual darkness is from thy self; in me is thy comfort, and in my favour is light, without shadow of change: yet we are apt to conceive a mutation in God. As men in a Boat, do think the Trees and Banks on the shore do move, when the motion is in the Boat, and there's none in them: so we are apt to conceive a mutation in the immutable God, when the change is in us.

How is God immutable in his Word, *Object. 3.* Promises and Threatnings, when he threatens evil to persons, and inflicts it not; promiseth mercy, and performs it not? As when he threatned *Hezekiah*, that he should dye, and not live, Isa. 38. and to destroy *Ninveh* with-

in 40 dayes, and did not; and bade *Moses* to let him alone, that he might consume the people.

Sol. 1.

Consider, that in Promises or Threatnings, though sometime the condition be not exprest, yet it is alwayes implied. If God did promise or threaten absolutely without any condition, if he fulfilled not, he were mutable, and should deny himself; but seeing he promiseth upon condition, if not performed on our part, there is no change in God, he remains faithful to his Word: Do thou what he commandeth, God will make good what he promiseth.

2. If it be a temporal Promise, we must consider whether it be good for us: God doth consider it; and if it be not good for thee, he gives thee another comfort instead of that; yet he is immutable, because temporal promises have this condition implied, If they be good.

3. So again for Threatnings; they were with a condition of Repentance:

If men repent not, he will shoot out the Arrows of his indignation; but if the wicked shall humble themselves, and turn from their wicked wayes, they shall live. *Nineveh* had been destroyed, had not *Nineveh* repented. *Israel* had been consumed, had not *Moses* made intercession: So *Hezekiah* humbled himself before the Lord, and prayed, so that still the change is in us, not in God; he abideth faithful in his promises and threatnings: Repent, and God will repent of the evil; but he that walketh contrary to God, God will walk contrary to him.

Gods Promises are mutable, so are *Object. 4.* his Threatnings, because they depend upon a mutable condition in men; as men are, so God makes good both.

'Tis true, in respect of mans nature, *Sol.* will, judgment and sense, mans Repentance or Impenitency (the condition of the promise) is annexed to a mutable thing; but neither his promises nor threatnings depend on us, but upon Gods immutable Decree: God makes good

good his promises to such to whom he Decreeeth, to give Repentance, Faith, and new Obedience; he executes his threatnings on such who are in his just judgment given up to Impenitency.

CHAP. VI.

Some Corollaries drawn from this point of God's Unchangeableness.

BEfore I make Application; I will draw some Inferences or Corollaries from this Doctrine.

Coroll. 1. 1. If God be immutable, then all things are in God from Eternity most perfectly. God is so full of all good from Eternity, that to Eternity it is impossible there should be any access of more good in him. God is so immutably firmly good, that a diminution of his goodness is likewise impossible in a whole Eternity.

Coroll. 2. 2. If God be immutable; then though God make the World, and destroy the World, and turn things upside down, that nothing continues in one stay; he governeth the World, punish-

punisheth the wicked, bleſſeth the righteous, and brings forth innumerable events, yet God abideth the ſame; and whatſoever falls out, comes to paſs according to his immutable Decree.

3. If God be immutable, then *Caroll, 3.* though the whole World ſhould be turned into nothing, all the Angels and men that ever were or ſhall be, ſhould be excluded from his glorious preſence, and be turned into deſtruction, yet God would be immutably happy and glorious; he being infinitely good, the whole good of the creature in comparison of him is nothing.

CHAP. VII.

The Uſes of this Doctrine of God's Unchangeableneſs.

1. **H**ere is an Uſe of Admonition *Uſe 1.* and Terrour to wicked men, in three things.

1. Hath God inflicted wrath upon wicked men in foregoing Ages & Hath God damned unclean Sodomites, judged Whoremongers and Adulterers, deſtroyed

Luk. 13.

stroyed Drunkards in the very act, as *Belshazzar*, and turned the Covetous into Hell? Then be admonished and tremble, lest the like condemnation betide thee for the like sins; for God is immutably holy, and hates sin in thee as in them immutably; he is just, and will inflict the like vengeance upon present impenitent sinners, as upon former: as our Saviour said to the *Jews*, *Think ye, that the Galileans, whose blood Pilate mingled with the blood of the sacrifices, were greater sinners than you? I tell you nay, except ye repent, ye shall all likewise perish.* Hath God cast other sinners into Hell for their wickedness, think ye they were greater sinners than you? *I tell you nay, except ye repent, ye shall all likewise perish:* For God is immutable in his hatred of sin, and in his threatnings against it.

2. It should admonish and instruct the wicked of the necessity of Repentance; either you must change, or God must change, but God changeth not; therefore either the protestant

begin

Swearing

Swearers, the beastly Drunkard must change their courses, or be damned; *Except they repent, they must likewise perish.*

3. It sheweth the misery of the Damned: God hates them, and his hatred is immutable; they are the ever living objects of his wrath, and of his hatred: If there were any probability or possibility of the alteration of their woful condition, the Damned might have some hope to be happy, and to get out of that fire: but the Damned being utterly rejected of God, become immutably impenitent, being immutably sinful, they are immutably miserable.

Seet. 2.

2. If God be immutable, then see here the vast difference between God and all creatures, he only is unchangeable. Look upon our selves, we are in daily change; to day we are in health, to morrow sick; to day perhaps we shine like Stars with outward Prosperity, anon covered with dismal Adver-

Adversity. We change often in our purposes and resolutions; to day we resolve that this we will do, to morrow we are off the hinges: we are variable in our affections; to day we rejoyce, anon we mourn and weep; we are constant in nothing but inconstancy. Look upon Friends, how inconstant are they in love, kindness, help and assistance: to day they love, to morrow they hate; to day very helpful, to morrow miserable comforters: *Fals* Friends became his Adversaries.

Look upon your states and conditions, nothing continues in one stay, all sublunary things, like the Moon, suffer their changes; but now God is absolutely unchangeable, and is the same to Eternity: and if God be thine once, he is thine to Eternity: Let health be changed into sickness, riches into poverty, abundance into want, joy into sorrow, love of Friends into hatred, God will be thy unchangeable health, riches, comfort, friend, thy unchangeable God. The Lord speaketh thus.

thus to us. *Ye sons of Jacob, take me for your portion, I change not:* Look over the World, do not ye see that riches change, but I change not; I am a rich God, and will make you immutably rich; your states change, your lands and possessions go from one to another, but I the Lord am an immutable inheritance and possession. Your friends change, your wives, husbands, children, kindred, your nearest and dearest relations are unconstant and mutable, like Weather-cocks, every blast turns them about; but I the Lord am an unchangeable Father, an immutable husband, a constant friend; and when thy natural change by death cometh, when all things must and shall change (for all together with life must and shall take their wings, and flee away with you) God then abideth the same forever; why will not then the sons of Jacob take him for their God?

Sect. 3.

3. We may learn hence the folly, absurdity, and unreasonableness of all

Use 3.

Back-

Backsliders, that in a storm shake off the unchangeable God, in departing from his wayes. Let me reason with Apostates for God, tell me what you find in your God, that you leave him and his wayes? What is God become a barren Wildernesse, a dry Heath, an exhausted Fountain? What is God less good, less gracious, less merciful? Or what is God become like man, a Liar, an unfaithful Friend, unfaithful in his promises, and will not do what he hath spoken? Is his countenance changed toward thee, as *Haman* observed in *Ahasuerus*? Canst thou lay any, or all these to Gods charge? Why then dost thou leave him, and change thy Master? Take the world, and thy lusts, and serve them, are these things better than God? Is the world more durable than God? then dost thou make God a perishing God: Speak what thou findest in God, I know thou canst not belie so good a God. Oh what hellish and damned madness possesseth thy brains, that thou art thus changed?

changed? Why changeſt thou thy zeal and forwardneſs in holy Duties, to coldneſs and deadneſs in Duties? Why art thou now ſo backward to the performance of them? Why haſt thou changed thy outward profeſſed Holineſs, into Loofeneſs, Diſſoluteneſs and Profaneneſs, wretched Apoſtate! Let me tell thee, thou changeſt the better for the worſe, and this is thy unhappy portion, that thou falleſt from the mercies of God, into the hands and vengeance of the ſame Unchangeable God.

See Sect. 4.

4. If the Lord be Immutable, then if Chriſtians find a change of comforts into ſorrows, of light into darkneſs, of ſpiritual agility into ſpiritual deadneſs, let them blame themſelves for theſe and the like changes: *For ſure the hand of Joab is in theſe matters.* There is ſomething in *Iſrael* is the cauſe that God goes not forth with their Armies, as the Scripture ſpeaketh, *When Iſrael fell before the men of Ai.* O Chriſti-

an, there is some change in thy course, or in thy heart, that thou dost find such a change of the sensible apprehensions of Gods love and favour to thee : If thou art unconstant in the strictness of thy course and conversation, and givest thy corrupt self, and carnal heart some ease, some liberty, and growest somewhat loose in thy behaviour toward God, no marvel if in thy apprehensions God seems as one that hath forgotten to be gracious and merciful, and unmindful of his old loving kindness; God is the same, but thy unconstant walking with God, occasioneth such a change in thy soul;

It is with Christians, as the Papists superstitiously feign of souls in Purgatory; sometime they say they are scorched, that to cool themselves, they leap out of fire, into lakes of cold water; then they freeze with cold, and from thence leap into the fire again; this is a Popish fable, we may moralize it thus; sometimes while we are in this world, we are in one state and condition,

on, sometime in another, and are changed into divers extreame. There are these two special causes of Christians changes in spirituals.

1. Uneven, unconstant walking with God, and before God, causeth an uneven and unconstant apprehension of his love and favour; though he abide the same for ever; when thou walkest close with God, keep thy heart close to his wayes, and thou shalt alwayes behold the light of his countenance, and joy in it; but when thou dost walk loosely and securely, thy loose walking causeth dimness, or no sense and sight of his love and favour; thou fallest into a disconsolate condition.

2. Some intervening lust or sin, causeth a change of thy sense, and apprehension of Gods favour. The Sun alwayes shineth, there is no darkness; yet when the earth is between us and the Sun, as at Midnight; or else the foggy vapours arise out of the earth, and are condensed in some cloud,

cloud, they hide the light of the Sun: So God is immutable, and with him there is no shadow of change, but when the World, or some foggy lust shall intervene, and stand between God and us, then a Christian sits in dismal darkness, beholds not the face of his gracious Father in Christ: And now the immutable Lord permits, and suffers such a change in thee, that thou maist find out that change of thy heart or conversation, or the accursed thing within thee; or, as we see when clouds cover the Sun, they are either dispelled with blasting winds, or dissolved into rain, before we enjoy the warm beams of the Sun; so must Christians either dissolve these foggy mists into tears of Repentance toward God, or God by some stormy affliction drives them away, that they may behold the light of his countenance again.

*Self. 5.**Use 5.*

5. This may serve for Exhortation: If God be Immutable, then repose all thy confidence in God; trust him

him now and alwayes; for as he hath been, and is to thee, so he will be to thee unto Eternity. Hath God been gracious to thee in by-past conditions? Hath he delivered thee out of former Tribulations? Trust God for the present, and for the future: Hath he not said, *I will never leave thee, nor forsake thee.* The reason is, because he changeth not; he hath been, and is now an immutable Buckler, Fortress, Tower, Rock of Defence; former experiences should embolden thee the more to depend upon him, in present or in future states and conditions, because he is a God that changeth not: Are the like fears, difficulties, dangers upon thee now, remember the Lord is the same who changeth not, and he will give the like comforts, support, deliverance, as formerly he did?

David did find a change of his conditions, but never found a change in God; but when he made him his trust, he found God alwayes his De-

liverer and Comforter : Not only our experience, but whatsoever we find Recorded what God hath done for other Saints, may strengthen our trust in God. Put thou thy trust in God, and he will do for thee as great things, because he is the same God. Did he deliver *Lot*, he can deliver thee? Hath God pardoned others, he can pardon thee? and will do it, if thou repentest. There is no shadow of change in God, but he is immutably merciful and gracious. Brethren, take the Bible, read over the several passages of Gods Wisdom, Grace, Mercy, Power, Goodness to his Children, and know whatsoever is written, is written for your learning and comfort, make ye the like use of God, who is alwayes the same, and changeth not: There is no condition can befall thee, but in this Paradise thou maist find an healing Herb, apply thou the same promises to thy self.

Sect. 6.

Use 6.

6. If God be unchangeable in his Decrees, Promises and Gifts, what Comfort doth it speak to all the Godly? for being once made holy, you are immutably holy, and shall be immutably happy. Gods Immutability, is the *Fachin* and *Boaz*, the firm and inconcussible Pillars of our salvation; never shall a child of God fall away finally from God, because his Eternal Election is an immutable Decree, ordaining thee to holiness, to glory; his promises are unchangeable, Hath God spoken the word, it is the word of an immutable God, that hath said, *Him that cometh unto me, I will in no wise cast off*, Joh. 6. 37. Fear not, God will never cast thee off: Hath God said, *That he will put his fear into thy heart, that thou shalt never depart from him*? Fear not falling away, though a thousand Devils suggest to thee, that thou wilt prove an Apostate, and wilt before death depart from God, Fear not, I say,

thou jealous Christian, God hath promised that thou shalt never depart from him. All the Devils in Hell, all the glory and miseries in the world, all the lusts in thy heart shall never pull thee off from Gods hand, for every child of God is a precious Signet on Gods right hand. Gods promises are immutable, therefore thy state of grace is unchangeable: *The gifts and calling of God are without repentance.* Art thou called from a state of Nature to Grace, from sin to Christ, thou art immutably called? Art thou justified, thou art immutably justified? Ye that are godly, take comfort in this, ye are eternally, immutably gracious and holy, and shall be immutably glorious and happy; though death change thee, yet the Lord our God changeth not; and at the Resurrection day, thy corruption shall be changed into an immutable state of immortality. how unhappy, poor, miserable, despicable soever you are for the present,

sent, ye shall be changed into an immutable state of happiness, because the Lord our God is unchangeable.

Lastly, If God be immutable, and *use 7.* change not, then endeavour to be like unto your God; our constancy is our likeness to God's Immutability.

1. Be constant in thy Affections to God, maintain a burning love to him, maintain a vehement desire after him; God likes not ebbs and flows in our Affections, he regards not blazing Affections, like Straw-fires, that are quickly in, and quickly out. He loves thee to the end, *John 13. 1.* Do thou love him to the end, he rejoiceth over thee to the end, do thou rejoice in the Lord alwayes, *Phil. 4. 4.*

2. Be constant and immutable in your Promises, Covenants, Resolutions and Purposes which ye make to God: Oh never deny thy self, and lye to thy God, in promising to be
His,

His, and then fall off, and serve thy lusts, far be it from thee.

3. Be constant and immutable in all thy Duties, and in a course of holiness; *Pray continually, rejoice evermore, in every thing give thanks.* Hear the Word upon every occasion, walk all the dayes of thy life in the fear of God; all things to thee are Mercy and Truth, let all thy wayes be Sincerity and Righteousness. God will make thee immutably happy and glorious, if thou wilt be constant to him; as the old men said to *Rehoboam*, concerning the Tribes of Israel, *Be thou theirs to day, and they will be thine for ever.* So say I to thee, Be thou the Lord's to day, and he will be thine for ever.

A Discourse of God's Invisibility.

I Tim. 1. 17. *Now unto the King eternal, immortal, invisible, &c. be honour and glory for ever and ever, Amen.*

CHAP. I.

SAINT Paul having in the foregoing part of this chapter, laid down the superabundant grace of God in Christ, in making him of a persecutor to become a nursing father of the Church, of one that was injurious to the saints, to be most loving and tenderly affected to them, of a blasphemer to be an excellent preacher of the Gospel, and in receiving him into special favour that was the chiefest of sinners (such are the the miraculous effects of God's superabundant grace in Christ) here his zeal, love and thankfulness to God breaks forth into fervent praising of God, giving him the honour due unto his name.

Now,

Now to the King eternal --- invisible
 &c. be honour and glory for ever and e-
 ver Amen.

As if he should say; seeing God
 hath evidently manifested to me his
 goodnesse, grace, and mercy in my
 conuersion; let him have all the ho-
 nour and glory for ever and ever.
 And lest his conuersion should seem
 strange, he sheweth who was the Au-
 thor of it.

'Tis God that hath converted me,
 who is an eternal King, who can do
 all things, with whom nothing is im-
 possible; the eternal King can raise
 children out of stones, can make the
 greatest sinner the greatest Saint.

'Tis an immortal God, who ever
 liveth, and can give life to the dead,
 he that can make the earth to yield
 up her dead, he can make the graves
 of sin likewise to give up their dead,
 this immortal God raised up me from
 this death of sin.

It is an Invisibile God; man can-
 not see him, nor his way of working;
 his

his works are visible, but the manner of his working is Invisible: that Paul was a convert is as clear as the sun shineth but the manner of Gods working in his conversion was invisible, it was above the ken of a carnaleye.

It is a wise God who sweetly ordereth, wisely brings to passe his counsels, therefore it is not impossible with God to convert the greatest sinners. Here you see are four attributes given to God.

1. King everlasting. *Βασιλεὺς αἰώνιος*, King of Ages, so called for two reasons. 1. Because he is the maker of time, of all ages and generations, *αἰώνιος* is taken sometimes for times created, *Tit. 1. 2.* Secondly, Because he is King eternal, not onely *ante temporis durationem*, sed *etiam omnem cogitationem*, As St. Augustine in his book of confessions acknowledgeth.

August.
Confess.

2. He is called King Immortall, *ἀθάνατος*; sometimes this word denotes incorruptible, pure and sincere, and

and without corruption, but here it excludeth end of time or being, or else it signifies God that can not die.
 3. He is called invisible, God that cannot be seen, and of this attribute I am to speak.

CHAP. II.

Observ.

Hence I note that God is an invisible King, or God is invisible: Gods Invisibilty is that divine perfection, whereby his nature being so spiritual, cannot be seen, by any bodily eye. The Scripture sufficiently proveth this attribute of God, his glory, that is his essence is invisible. When Moses prayed, *Lord I beseech thee, shew me thy glory*; God answered him, *thou canst not see my face, for there shall no man see me and live. Ex. 33. 18. 20.* The invisible things of God, viz. his power, wisdom, goodness, are seen onely in the visible creatures which he hath made, *Rom. 1. 20.* but the face and essence of God cannot be seen; for to be invisible, is to be of such a nature as cannot be seen by any mortal eye.

*Heb. 11.
 27.*

A

A thing may be said to be invisible, to a man's eye divers ways.

1. When there is something between the object and the eye, the object being visible in it self; thus the sun which is, *primum visibile*, the chiefest visible thing, being set, cannot be seen; or when a Cloud is between us and it: so we cannot see a picture when a curtain is drawn over it: in this sense God is not invisible, for there is nothing between God and us, for *in him we live, move and have our being*; we are in God; nothing can stand between God and us.

2. A thing is said to be invisible in respect of the indistance of the object, so we cannot discern it: put your hand upon your eye or any thing, you cannot see it; in respect of the nearness of it; neither also in this respect is God said to be invisible. *Yan 1. 18*

3. In respect of the distance of the object from the eye, when the object is too remote from us, we cannot see it, though it be a mountain, because
the

the sight is terminated and bounded, beyond which the eye cannot exceed or ken: and in this sense God is not invisible, for *he is near every one of us*, that were it possible for bodily hands of flesh to touch and feel a spirit, we might touch and feel him.

Act. 17. *For in him we live, and move, and have our being.*

4. A thing is said to be invisible, when the *medium* is not rightly disposed; as in the dark we can see nothing, because the air is not light, which is the *medium* or mean of seeing, in that sense the School-men say God is invisible, because there is *lumen glorie* a light of glory required to behold God; and so God as he hath revealed himself in his word is invisible to sinners, because they are in darkness, and there is a thick veil of ignorance drawn over their eyes, that they cannot see God in his word of grace.

5. An object is invisible, through the glorious perfection of it, when there is not a proportion between the eye

we
God
inn

eye and the object; so the glorious Sun dazzleth the eyes, that we cannot look upon it: So God is inv sible, therefore he is stiled *light inaccessible; unto which no mortal eye can approach.* A thing is said to be invisible, in respect of the nature or essence of it, being spiritual and incorporeal; and in this sence God is invisible, who is a Spirit, more spiritual than Angels; incorporeal, though the Scripture attributeth to God eyes, hands, mouth, nose, &c. it speaks of him to us after the manner of men; but it sets forth the invisible things of God, by the visible parts of mans body, as by the eye Gods Omnis- ciency, and his provident care, &c.

CHAP. III.

Reasons to prove God's Invisibilty.

THE Reasons to prove this Do-
ctrine, are these.

1. Because if God were visible, then *Reas. 1.*
we should see nothing in the world but
God, because God being Omnipresent,
immense and infinite, and so filling hea-

ven and earth with his presence, then should we see nothing else but God, his immense Essence would exclude all other visible objects.

Reas. 2.

2. Because if God were visible, then God should be corporeal, and not a Spirit, because there is nothing subject to bodily senses, but what is corporeal. This was our Saviours Argument to confirm his staggering Disciples, after his Resurrection, That he was truly the Christ that was crucified, and risen again, because they might feel and see him, for a spirit had not flesh and bones as he had, *Luk. 24.* as if he had said, Were I a spirit, you could not feel me, because spirits are not subject to sensible qualities. Now God being a spirit, and not corporeal, we cannot see him with these eyes.

Reas. 3.

3. We know there are many creatures that are invisible, therefore much more must God the Creatour of them be invisible. The wind, whose blustering gusts we feel, whose sound we hear, yet we cannot see, *nor do we know whence it cometh,*

cometh, nor whither it goeth, as our Saviour tells us, *Joh 3. 8.* The Air is invisible; the soul of man is invisible, we cannot see the essence of it, while the soul is in the body, we see it not; when the soul at death departs from the body, we see it not: The Angels and Devils are invisible, the Angels that protect and preserve us, the Devils that tempt us are invisible, these we see not, therefore God is invisible; therefore if an Heathen should upbraid us, you worship a God whom you see not, where is your God? shew him to us, that we may see him. We may answer him, Therefore we worship the true God, for the true God is invisible; a God that is visible, is not the true God; those visible stocks and stones which ye worship, are not gods: They cannot do evil, neither is it in them also to do good; but the invisible God he is the true God, the living God, and an everlasting King, *Ier. 10. 10.*

Here it may be demande d, whether *Quest. 1.*
God be visible in Heaven?

Sol. 1.

1. We shall in Heaven behold Christ in his Humanity, God man with these bodily eyes, as *Job* speaks, *I know that my Redeemer liveth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me, Job 19.25,26,27. Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, Rev. 1. 7.*

2. We shall see God, that is, we shall see his glory with the eye of the body to our intimate satisfaction, though we shall not see the Divine Essence. *Philip* makes this request to Christ, *Lord shew us the Father, and it sufficeth us, John 14. 8.* The Saints in Heaven shall see so much of God, as shall satisfie them.

3. With the eye of the mind we shall see God more clearly; our intellectual sight of God shall be much clearer than now it is, our understanding and mental sight of him shall be infinitely beyond what now we are able to conceive of him.

4. In

4. In heaven we cannot see God comprehensively, as much as he is to be known; thus no man hath seen him, nor can see him, 1 *Tim.* 6. 16. Men and Angels shall never be able fully to comprehend him.

Seeing God is invisible, is it lawful *Quest. 2.* for us to frame conceits of God, or to frame an image of God in our minds, to help us in our devotion?

1. It is unlawful, because against *Sol. 1.* the second Commandment; which forbids not onely all corporeal, but also mental representations of God.

2. It is impossible to make an image of God, because we never saw him: *No man hath seen God at any time,* Joh. 1. 18. Christ tells the *Jews* (speaking of his Father) *Ye have neither heard his voice at any time, nor seen his shape,* Joh. 5. 37. *Moses* tells the *Israelites* (a people very prone to Idolatry) *The Lord spake to you out of the midst of the fire; ye heard the voice of the words, but saw no similitude, or vision, onely ye heard a voice.* Deut. 4. 12.

3. God is a Spirit, and no man is able to make an image or representation of a spirit: all such mental conceits of God, are idolatrous.

Quest. 3. How then may we conceive of God in Prayer?

Sol. We are so to conceive of him, as he hath revealed himself in his Word; that he is a Spirit, most wise, most just, most holy, most powerful, &c.

CHAP. IV. *Sect. 1.*

Use 1.

THis condemneth the idolatrous custome of the Papists, who make visible representations, pictures, and images of the invisible God; they picture God the Father like an old man, because he is called, *the Ancient of dayes*; they make blasphemous pictures of the invisible and glorious Trinity, as three heads on one body: Monstrous blasphemy! Not to meddle with their fond arguments and trifling distinctions, by which they would justifie themselves in this practice; as that they are Helps to Devotion, &c.

But

But I may say, they are rather Hindrances to Devotion, than Helps; pulling the mind down from God to the Creature made; for the mind will be apt to follow the eye. They say, they make them not objects of their devotion, but motives to stir up and quicken their devotion: But whatsoever they can say, they cannot answer this one prohibition of God, *Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven, &c. Exod. 20. 3.* a Command which God often repeareth, because the Lord knoweth man is naturally prone to Idolatry, and that sensual men are prone to a sensual worship of a sensible Deity: Therefore the Papists have taken a wise course to uphold their idolatrous worship, by expunging the second Commandment out of the Decalogue; but let them look how they can be able to undergo that severe curse, *Rev. 22. 19.* threatened against those that shall diminish any of the words or Commandments of God.

Use 2.

2. Seeing God is invisible, this should admonish us to take heed of any mental conceits of God in our minds and representations of him in our fancies. When we go to prayer otherwise than what his Word alloweth, *viz.* that we go to one, who is most gracious, merciful, &c. we may be idolatrous in respect of our thoughts and conceits, as well as in worshipping Pictures and Images: and what are these conceits, but gods of our own making and framing? Conceits of God in our minds beside the Word of God, (which many apprehend to be good) come from these two fountains:

1. Partly from our corrupt natures; there is a bitter root of Idolatry and Superstition in every man's nature; these conceits are blossoms and buds of this cursed root; so many Adders bred and crawling out of this dunghill, and we are greatly to humble our souls for them, as for other sins.

2. These fantastical conceits that we have of the invisible God, are like-

wise

wife of the Devil's suggestion; who if he cannot bring us to down-right Idolatry, to worship Pictures, yet he will suggest false resemblances of God to our minds, and so to make us commit mental Idolatry. Therefore concerning these conceits of God, who is invisible, and the resemblances of him in our minds, I will say these two things.

1. If we harbour such conceits of God, though we think to do it to quicken our devotion, and to keep our hearts in awe of God, during the duty we perform to him; yet know, they are breaches of the second Commandment, which forbids mental resemblances, as well as visible by Pictures or graven Images, and resolve to offend God so no more.

2. Seeing it is exceeding hard for us to abstain from sinful thoughts, conceits, and mental resemblances of God, and that the Devil will ever be suggesting them; if you strive against them, and do hate them, as you hate an idolatrous image of the divine invisible Essence,

Essence, then they are the Devil's sins, and your burdens; God will then cure you of this infirmity, and not condemn you for it. *Uſe 3.* *Seſt. 2.*

3. Is God invifible, then be admoniſhed from hence, not to conceive that God cannot ſee us, becauſe we cannot ſee him; as children ſhutting or blinding their own eyes, think that no body elſe ſees them: So the wicked, becauſe they ſee not God, are ready to ſay, *Tuſh, God ſees us not: they break in pieces thy people, O Lord, and afflict thine heritage: they ſlay the widow and the ſtranger, and murder the fatherleſs; yet they ſay, the Lord ſhall not ſee, neither ſhall the God of Jacob regard it.* *Pſal. 94. 6, 7.* But this invifible God hath an all-ſeeing eye to behold what we do; he ſees all our ſecret thoughts, he ſearcheth and trieth our ways, he ſees all our hypocrifiſies, filthineſs, and all our unfruitful works of darkneſs. All the wicked ſhall one day know to their ſhame and horror, that he ſaw them when they ſaw not him: when

when he shall lay open all their wickedness: he will say to the wicked man, These things thou hast done, I the Judge of all the world am an eye-witness of these things, & wil testifie against thee.

Therefore think not, ye Atheists, that ye can sin securely, that no eye seeth you; and that ye may take liberty to sin, when you are in places where no mortal eye can behold you; the immortal, all-seeing, and every where piercing eye of God beholds you.

4. Labour to live and walk as if you saw him that is invisible: When you are alone, then walk circumspectly, because the invisible God beholds you; Say to thy self, Shall I, being alone, sin this or that sin to which I am tempted? the invisible God beholdeth me; and if he see me, it is more then if all Angels and Men did look upon me in the act. What though I may take away a Babylonish garment, a golden wedge, and there may be all possible secrecie offered me, yet I will not touch it, because the invisible God sees me, and

U^o 4.

and sure he will find me out, and make my sin find me out. *I have set God always before mine eyes*, saith David, and this kept him in his uprightness. Though God be invisible, yet walk thou so, as having God before thine eyes, as if thou didst continually see him. So it is said of *Moses*, Heb. 11. 27. *By faith he forsook Egypt, not fearing the wrath of the King, for he endured, as seeing him that is invisible.* He did not fear the wrath of *Pharaoh King of Egypt*, he durst not abide in *Egypt*, he was contented to endure his share, as seeing him who is invisible; he feared the wrath of the invisible *God* more than the wrath of visible *Pharaoh*.

Use 5. 5. If God be invisible, then doubtless there are glorious things prepared for the godly, which are yet invisible. The best things of Christianity are invisible; the sincerity and truth of grace is hidden from the world, *Your life is hid with Christ in God*, Col. 3. 3. your life of grace, your life of comfort, and your life of glory too. The Saints
them.

themselves are a mystery, the world knoweth them not, *1 Joh. 3. 1.* But the reward which God hath in store for his people is much more invisible; God hath prepared such things for his people, *as eye hath not seen, nor ear heard, nor hath entred into the heart of man to conceive:* Therefore a Christian with an eye of Faith should look, not to the things that are seen, which are temporal, but to the things which are not seen, that are eternal, *2 Cor. 4. ult.*

Sect. 3.

Use 6.

6. This may justify the godly man's self-denial, and willing parting with the visible things of this world: All visible delights, honours, and advantages, they are content to part with all; all miseries visible they patiently undergo, which the world counts madness; here is the Reason, They live by Faith, and not by Sense; have hopes of better and invisible things, invisible Riches, invisible Joys and Pleasures; they see invisible treasures

treasures of happiness, and in the hopes of these, they can part with all visible things: They see invisible torments treading on the heels of visible pleasures, therefore they regard not the visible pleasures of sin, which are but for a season: Therefore the godly are happy, because they have hopes of invisible happiness; and the hope of those excellent and invisible things doth blast the glory of all visible excellencies, and quench the flame of all visible miseries.

use 7. 7. Here's comfort to the godly in two things.

1. Against invisible Enemies; the Devil is an invisible enemy, and by secret ways, such as we see not, seeketh to destroy our immortal sou's; but this may comfort them, that they have an invisible God to confound the invisible stratagems of invisible Devils.

2. Against all afflictions whatsoever. 1. Because God hath invisible ways to work out our deliverance and salvation

salvation for us: God's working is invisible, though his works are manifest and visible. 2. He hath invisible comforts to revive the hearts of his people, when their hearts are ready to faint within them. He hath also Promises of invisible rewards wherewith to succour them.

Lastly, Though God be invisible, yet we may come to the sight of his glory, to our unspeakable joy, and endless comfort. Will ye see God hereafter, then labour for pure hearts; pure eyes shall see God, and a pure heart shall enjoy him: Without holiness, no man shall enjoy God, nor see him in his glory. As light is necessary to enable us to behold things here which are visible; so is holiness necessary for the man that will behold him that is invisible: What is that blackness of darkness which eternally hindreth the damned from seeing God, but the woful impurity and uncleanness of their hearts and lives?

Use 8.

A Discourse of God's Perfection.

Matth. 5. 48. Be ye therefore perfect, as your Father which is in heaven is perfect.

CHAP. I.

OUr Saviour having given the true and full sence of the Law, and refuted the gross Interpretations and errors of the Pharisees, in the close of the Chapter sets down Rules of Behaviour towards our Enemies; which he urgeth from God's own dealing, he is kind to the unkind, good to the evil, and watereth the unjust with showers of his blessing; thou let your love be extended to all, to thy Enemy as well as to thy Brother. Are the mouthes of thine Enemies full of cursings? do thou bless even such. Do thine Enemies seek thy ruine? do thou seek their good: Let thy Prayers ascend to the throne of grace, for such as persecute thee, and bring thee before Rulers for Christ's Name. This is God's way, his glory, his perfection, and where
we

we see such effects of love in any man, we may say that God is in that man of a truth, one made partaker of the divine nature, he so well resembleth God.

My Text is an extraordinary conclusion, pressing us to imitate God, whom we call father,

Be ye therefore perfect, &c.

Erasm. in

For explication: *Erasmus* render's *loc.* the Greek word *τελειος* in the future tense; ye shall be perfect. But among the Hebrews, the future of the indicative is often taken for the Imperative mood: *Bexa* making it an *Hebraism*, translateth imperatively. *Be ye perfect,* *lex Annot.* and gives this sense of it; by loving your enemies you declare and make it evident, that you are perfect, and the children of God—or, *Be ye perfect*, Strive after perfection, A Christian is said to be perfect three ways.

1. *Conatu*, by endeavouring after perfection, *St. Paul* acknowledged,

A a

that

that he was not already perfect, but saith he, *I follow after perfection.* Phil. 3. 12. And to the Hebrews he saith, *let us go on unto perfection,* Heb. 6. 1.

2. *Affectus*, by breathing and panting after perfection; a Christians being sensible of imperfection, makes him to breath after perfection, he desireth to be perfectly holy.

*Perfectio
partium.
Perfectio
graduum.*

3. *Inchoativa* or *seminaliter*; he hath in him the seeds of all grace as a Child hath all the parts of a man, though he hath not the growth of a man: a Christian hath all the graces of the Spirit in him, though he hath not all the degrees of them; he hath a perfection of parts, not of degrees; the one a Christian hath, the other he strives after. But how must we be perfect? it is thus laid down,

As your father which is in heaven is perfect.

As.] Is not *nota aequalitatis*, a note

of equality, to be equally perfect as God, but *nota similitudinis*, a note of resemblance, to be like unto God. A candle is *æquè lucida*, though not equal to the sun in light.

The word *τέλειον* translated perfect, according to the Grammar, doth not properly pertain to him. *τέλειον* is that which hath an imperfect beginning, and is now brought to perfection: God never had beginning, God was not made, therefore as *Zanchy* well observeth, the Hebrew word which signifieth perfection (which most of all suiteth with Gods perfection) cometh from a word which signifieth universal, for Gods perfection is nothing else but a fullness of all excellencies.

CHAP. II.

Hence I note, that God is most perfect; for explication whereof, I shall first shew what perfection is, then how God is perfect.

A thing is said to be perfect two ways.

A 1 2 1. When

1. When of imperfect, it is made perfect: thus the whole world of a rude and imperfect Chaos, was made admirably perfect, so God cannot be said to be perfect.

2. A thing is said to be perfect, when there is nothing wanting to the complement and perfection of its nature: thus a man is perfect, when there is nothing wanting, to the complement and perfection of his nature, thus God is perfect, who hath all, and wanteth nothing, This is the description of it.

God's Perfection described.

Gods Perfection is that glorious and Divine Property, by which he hath an infinite fulnesse of all perfection, without any defect or imperfection. A thing is said to be perfect *privative*, when it wants nothing, which pertains to the nature of it, so are all things perfect in their kind, yet there is a *negative imperfection*, for each creature may be better, Angels have this negative imperfection, now in God as there.

there is no imperfection, so he is fully and absolutely perfect. Or briefly : Gods perfection is his infinite fullness of all excellencies pertaining to the perfection of his divine nature, he wanteth nothing, neither can any thing be added to him.

In God there is an all-fullnesse of all kinds, degrees, and extents of being and excellencies: this is implied in that name by which he chargeth *Moses* to reveal him to the children of *Israel*, *I am hath sent me to you, I am is my name, Exod. 3. 14.* I am all things, I am wisdom, I am power, I am mercy, I am goodness, I am grace and glory : I am riches, honours, beauty, blessedness, &c. Hence the Scripture calleth God by the name of every thing, a sun, a shield, a rock, a tower, &c. It implies three things.

1. That all excellencies are in God, all wisdom, all power, all goodness, grace, glory, majesty, beauty, riches, honours, holiness, whatsoever is a perfection or excellency, is in God.

A a 3 2. That

2. That all these perfections are in God in a most eminent and infinite manner, he is most eminently and infinitely holy, wise, good, powerful, &c.

3. There can be no addition to, nor diminution from his perfection; he is so holy, that he cannot be more holy, nor can he be lesse holy than he is. Moreover,

1. God is perfect in his Essence, having a most blessed, absolute, and independent being; his Nature is perfect.

2. God is perfect in his Attributes, perfectly Almighty, perfectly Omniscient, perfectly Omnipresent, &c.

3. In his Works: *He is the Rock, his work is perfect, &c.* Deut. 32. 4. His works of Creation, Providence, Justification, Sanctification, Glorification are perfect.

But to shew how God is perfect, I may the better do it in these following conclusions.

1. God hath not his perfection from another, but from himself; for before any thing was, he was absolutely perfect;

fect; therefore from himself, he is *primum bonum*, the first good, therefore the first perfection; but all creatures have their perfection in him as the Fountain, as the Sun hath light from it self, and the Stars from him; as the Sea hath water from it self, and all the Rivers their water from the Sea: What hast thou, O man, which thou hast not received from God & whatsoever excellency any one hath, it came from God.

2. Gods perfection is a boundless and unlimited perfection; for having it from himself, he hath none to set bounds or limits to him, but his own self, who is infinite and unlimited. The perfection of the most excellent creatures is limited, that measure of perfection it hath which God vouchsafeth to it; the Angels themselves have no other, and can have no greater perfection than God bestoweth.

3. Divine perfection is but one simple and entire form or being, though God be perfectly holy, wise, just, &c. yet all is but one and the same simple

being. These perfections are not diverse habits and qualities in God; the perfections of creatures are various and distinct habits and qualities, as wisdom, goodness, holiness, power, which are all distinct in them. *Zanchy* fitly expresseth it, the Sea is but one and entire body of water, thus God is a Sea of perfection; but Rivers are so many distinct things, though they come from the Sea, and run into the Sea, and do partake of the nature of the Soil through which they run, thus are the perfections that are in the creatures.

4. God is so perfect, that he cannot be more perfect, nor less, because all his perfection is from himself, but the creatures may be more perfect, Angels may increase in power, wisdom, knowledge, and creatures may become less perfect, as the Angels, that of blessed, holy Angels, became cursed, unholy, and miserable Devils.

5. God is purely perfect, there is not the least mixture of imperfection in God, either privative, or negative;

Crea-

Creatures have some mixtures, Angels have a negative imperfection.

6. God is immutably perfect, there is no possibility for God to lose any degree of his perfection. Creatures, (though perfect) are in a possibility of losing their perfection, as Angels did, and as *Adam* did, the elect Angels are now preserved in their state of perfection by the power of God.

7. God is indeficiently perfect. God continually communicateth his communicable perfections to his creatures, which are innumerable, yet is there not the least diminution of his own perfections; all excellencies are derived from him, as light from the Sun. God is full of excellency, as if there were not one creature partaking of his excellencies.

CHAP. III.

THUS having opened the nature of God's perfection, I proceed to prove it by Scripture, and by Reason. First, as for Scripture, the Apostle tells us, *1 John 1. 5. That God is light, and*
in

in him is no darkness at all; he is most pure and perfect light; he is essentially light, and perfectly light, essentially and perfectly holy; and St. *John* is not contented to have said, *He is light*, but addeth, *In him there is no darkness*; there is not the least want, defect or imperfection in God, not so much as the least shadow of imperfection in him. God saith, *Gen. 17. 1. I am God all-sufficient*, and Gods sufficiency is nothing else but his perfection: I am God, who have perfect power and wisdom. &c.

The Reasons of the point are these.
Reas. 1. 1. Because there is no want of any good in him, therefore he is most perfect; want is an imperfection; there is no want of riches, of honour, of wisdom, of power in God. There is *nulla perfectionis privatio*, no privation of perfection; *Nulla negatio*, no Negation of Perfection in God, as Divines speak; whatsoever perfection is in God, is most fully in him. *Dionysius* saith, God is *ἁπλοῦς*, so perfect, that nothing can be conceived

ved so perfectly great; glorious, good, wise; but God is infinitely most great, good, wise, glorious, &c.

2. Because all perfections in creatures *Reas. 2.* are from God, therefore he is most perfect; every good and perfect gift cometh down from the Father of lights, therefore he hath every good gift in him. What hast thou, but what thou hast received from God; wisdom from God, strength from God, &c. therefore he that giveth to all wisdom, hath all wisdom in himself without any want.

3. Because as he giveth perfection to all creatures, so he giveth without spending any of his perfection; though he gives much, yet he hath not the less, but is as perfect, as if no creature had any perfection from him. *Reas. 3.* This argues that a man hath a vast estate, when he hath sufficient for himself, and to give to others; but this argues that God is exceeding, and rich after another manner than men are; for let the richest man give to many, he hath so much the less; but when God giveth, he hath nothing

nothing the lesse : Though Heaven and earth, and every creature be full of his perfections, communicated from him to them, yet God hath not the lesse, therefore certainly he is most perfect. All creatures are so many thousand thousand vessels of his perfections, yet God is still a boundlesse and bottomlesse Sea of perfection, so then God is,

Reas. 4.

4. Because God is not infinite, if not perfect ; for were there are any shadow of imperfection, or any defect in him, then some perfection may be further added to him, and if so, then were he not infinite.

Reas. 5.

5. Because otherwise he could not be infinitely blessed, and perfectly blessed; if so be God were not perfect in all his glorious perfections, to perfect blessednesse, is required *perfecta aggregatio omnium bonorum*, a perfect aggregation of all good things; the least imperfection detracteth from his blessednesse.

CHAP.

CHAP. IV.

Objections against God's Perfection answered.

BUT here it may be objected, How Object. 1.
can God be said to be most perfect of himself, when he made all things for himself? *Prov. 16. 4.*

Things are made for a threefold end Sol.
to him that makes them.

1. To be auxiliary or helpful to him: Thus the Artificer makes Tools for helps to him in his calling. Thus Kings gather Forces for helps to them. Thus the *Israelites* gathered Manna to help them in their penury. In this sense God made nothing for himself, as needing the help of any creature; though God be the Lord of Hosts, yet he needs not the powers of his creatures; of all the Troops in Heaven and earth to help him, God is perfectly all-sufficient without these.

2. To augment and increase the power, greatness and happiness of man. Men get more Riches, to make themselves more great, and outwardly happy.

py. Kings multiply Men and Horses, to make themselves more Potent, and to enlarge their Dominions, to make themselves greater Monarchs; all creatures, the more they have, the more perfect they waxe; but now God did not make all things, or any thing to encrease his greatnesse, or power, or happinesse. The reason is, because God was perfectly happy, great and glorious, before there was a creature made, and is so, if no creatures were, *from everlasting to everlasting thou art God.*

3. God made all things for himself, moerly that he might lay open himself, and communicate his goodnesse and perfection to the creatures. God that is perfectly good, made all; that he might bestow his goodnesse upon all, his wisdom to some, his power to others, this noteth the perfection of Gods goodness: *Bonum est sui diffusivum*; it is the nature of good, to be diffusive of goodnesse. The Stars were not made for the Sun, as if the Sun had need of their light; but they are made, that the

the Sun might communicate light unto them, and make them shine; so the creatures were not made for God, as if he had need of them, but he hath made them, to communicate his goodness to them.

4. God made them for the manifestation of his own glory by the creatures: We come to acknowledge the divine perfections which are in God, by beholding the scattered perfections in creatures; for we must rise to imperfect things, to admire the perfection of God. Suppose we had never seen the Sun, but only the bright Stars, and knew that there is a Sun, from whom they borrowed all their light, how glorious should we conceive the Sun to be? Thus it is with God; we see the twinkling perfections in the creatures, but not the glorious perfection of God; but now we know, that all these come from God: how perfect is that God that made creatures so perfect? And this is to glorify God.

If Creatures do not glorify God, *Object. 2.*
then

then God is not perfect, for glory pertaineth to perfection: therefore when creatures give glory to him, they add some perfection to him; when they do not glorifie him, he wanteth some perfection.

Sol.

God's glory is to be considered two ways, as the School-men observe,

Ad intra, and *Ad extra*.

Ad intra, as it is considered in himself.

1. *Ad intra*: As glory denoteth his divine perfections in himself; God himself delighting in the beholding his own glorious perfections; so God's glory is most perfect; it cannot increase nor decrease, it is always the same.

2. *Ad extra*; as it implies the creatures acknowledging of these perfections in God: If the creatures do, or do not glorifie him, by acknowledging him, yet he is not imperfectly glorious; for the creatures acknowledging doth not add, and the creatures not glorifying doth not diminish his glory. The creature by glorifying him doth but only manifest and
testifie

testifie what is in God: As for example; a man that is wise, witty, or learned, if we praise him, we add not to his learning; if we do not praise him, we diminish not his learning; our praise is but a testification of it; praise him, or not praise him, he remaineth wise and learned: So it is with God, whether we glorifie, or not glorifie him, he remaineth perfect. The Sun were a glorious creature in it self, were there no eye to behold it it; no tongue to speak of it.

If God be perfect, so as that he wanteth nothing, why then doth he require our worship and service? *Object. 3.*

I answer: Not that he needeth our service: Other Lords need the service of their servants; the greatest Princes in the world, need the service of their Subjects; but God doth not; he is perfectly happy, if we did not serve him. *Sol. 1.* If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him?

him? or what receiveth he at thy hand? Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man. Job 35. 6, 7, 8. If we sin, we hurt him not, we onely make our selves miserable. Do ye provoke me to anger? no wretches! it is to the confusion of your own faces. If we be righteous, he is not benefited by us; he needeth not our prayers, our obedience, our faith, onely we are blessed in so doing: Our serving of God is our perfection, and the more holy we are, the more we grow up in perfection, and resemblance of our heavenly Father.

2. God requireth our service in way of justice, because we are bound to serve him who is our Lord.

3. God requireth our service, not for his own benefit, because being perfect, he needeth it not, but for our own happy benefit and profit: Our disobedience is our greatest imperfection, and the procuring cause of all our misery; our obedience to him is our perfection, and an antecedent condition of our perfect glory and happiness.

Chap.

CHAP. V.

Practical Inferences from the consideration of God's Perfection.

Hence see, that it is of mere grace *Infer. 1.*
that any are saved. What if all
the sons of men had been for ever cast
into the pit of perdition, it had been
nothing to God; as when the old world
was drowned, what was it to God? his
perfection was not diminished, when
they all perished. Dispute not why
so few are saved; wonder rather that
any are saved, seeing God was infinite-
ly perfect in himself, when no man or
creature had any being, and will be per-
fect, if all had been lost: He needeth
neither men nor Angels to praise him;
therefore every one that is saved may
say, Lord, we are saved, not because
thou didst need us, or our services, or
praises, but because thou art gracious
to whom thou wilt be gracious.

2. This should wean us, and all our *Infer. 2.*
thoughts and affections, from all crea-

tures, which are full of imperfections; at best, they have but a diminutive or derivative perfection: and place them upon God, who is an infinitely perfect good. What need we to set our hearts on drops of perfection, when we may have the incomprehensible and fathomless sea of perfection?

CHAP. VI.

Use 1.

THis informs us, why God throws away, and loatheth the duties, sacrifices, and performances of the wicked, viz. because they are done with rotten, unsound, and wicked hearts. He being a Spirit, a perfect God, looks at those that serve him with perfect hearts, and where the heart is sound or imperfect. He regards no more the wicked man's praying, than he doth the blessing of an Idol; yea, he hates his most glorious duties, as wilful murder, *Malac. 1. 8*. It was a great sin in the time of the Law, to offer up the lame, and the blind of the flock to God, who requi-

required the best of the herd, and of the flock for sacrifice: It is no less an evil, to offer up lame or blind prayers, or any act of lame or blind obedience. What makes your duties so lame, so blind, but your rotten and imperfect hearts? Your imperfect hearts, make your duties and persons abominable. It is said of *Amaziah* King of *Judah*, that he did that which was right in the sight of the Lord, but not with a perfect heart, 2 Chron. 25. 2. the good duties of the wicked, are sins to them; both they and their services are rejected: This will cut the unsound heart to the quick, when he shall hear Christ say to him; It is true, these and these good works thou hast done, these duties and such like thou hast performed; but yet he will say to them, as sometime he did to the Angel of the Church in *Sardis*, I have not found thy works perfect before God, Rev. 3. 2. therefore all thy works are but lost labour.

2. If God be a most perfect God, this infinite perfection of God should make

Use 2.

us the more to humble our selves before God, to be low and base in our own eyes, and that in diverse Respects.

1. In respect of our great imperfections: God is light, we are darknesse; God is Almighty, we Impotent; God is Eternal, we Mortal; God is Good, we Evil; God is Holy, we Impure; God only Wise, we Foolish; we are very Beasts before him; God hath all perfections, we all imperfections in us.

2. In respect of the very graces in us, the consideration of Gods infinite perfections, should make us be base and low in our own eyes, though we were full of the graces of Gods Spirit, because our very perfections have much imperfection in them; our faith is mingled with much unbelief, our repentance with impenitency, our patience with impatience, and our obedience with much disobedience: If the most perfect God should observe the imperfections of our perfections, the defects of our graces, the

the ungodlineſſe of our very godlineſſe, (as I may ſo ſpeak) who then could ſtand before him? yea, had we our created perfection, and were as perfect as *Adam* in innocencie, yet ſtill we ſhould be baſe in our own eyes, looking to Gods infinite perfections. The glorious Angels, who are the moſt perfect creatures, yet cover their faces ſtanding before God, as being unworthy to behold the infinite perfections of ſo glorious a God.

3. Be humbled in reſpect of all your Services and duties, that ye do to God, and for God, and that in three reſpects.

1. In that all we do, is but little in compariſon of what God requireth at our hands: We do not bring in that full Tale of bricks, of prayers, of duties, of works which God requireth at our hands, and which we are bound to perform to our God. He that doth moſt, is very deficient; therefore we ſhould be humbled, conſidering what perfection God requireth at our hands.

2. In respect of the manifold imperfections that adhere to all our services and duties: As we said but now of graces, so of duties, if God should mark the imperfections of them, woe unto us, woe unto us for our praying and hearing, &c. woe unto us for our duties and services; considering what perfection of duties the perfect God requireth, how God commandeth us to pray, to hear his Word, to meditate upon it, to examine our selves, than he that prayes and heareth, and meditateth most and best, may be in his own eyes, as if he had not prayed, nor heard, nor done any thing at all.

3. In this respect, that he doth all that he can do, yet is he an unprofitable servant, because God being most perfect, is no whit the better, and more perfect by all our duties, by all our obedience all our goodnesse, righteousness and performances extend not to him, therefore never pride your selves in your duties, but go on in a course of obedience, and be humbled still.

4 How

4. How should we be base and low in our own eyes before this perfect God, considering his infinite perfection of holiness, righteousness, purity, and then look back upon our sins, our pride, filthiness, and all manner of imperfections: There is an infinite disproportion between us as creatures, and God as Creatour; but the consideration of the vast disproportion between a most pure and perfect, most holy God, and such impure creatures as we are, the thoughts hereof should make us ashamed, and make us base in our eyes, and to walk humbly with our God.

CHAP. VII.

IS God most perfect, from whom all eminent perfections in us are derived? then you that have received better perfections from God, than your Brethren, learn hence these duties.

1. Do not despise them who are not endued with such excellencies as you are:

are: Hath God given to thee a wiser heart, a better judgment, a fuller purse, a more lovely body, than to many others? do not proudly glory in these things, and do not so puffed up thy self, as that he that wanteth them, seemeth vile in thine eyes: This was the advice of St. Paul to the Corinthians, 1 Cor. 4. 6, 7. *These things* (saith he) *I have in a figure transferred to my self, and to Apollo for your sakes, that ye might learn in us not to think of men, above that which is written, that no one of you be puffed up for one against another.* Paul and Apollo were two eminent men in the Church, yet were both stewards of the manifold gifts and graces of God; though the gifts of Ministers be heavenly, yet they are earthly vessels: So then whatsoever gifts are in you, learn by us to think of your selves and others, not above that which is written, and be not puffed up for one against another: The reason followeth, *For who maketh thee to differ from another? and what eminent perfection hast thou which*
thou

thou hast not received? Did not God the Author of all perfections, distinguish thee from others? who made thee a vessel of honour? didst thou not receive all from God, who giveth to whom he pleaseth, and gave thee such and such perfections, and not to another? it is but a vanity and ridiculous Folly in Stewards to be proud of their Lords riches.

2. Let God have the praise of all thy perfections, let not men magnifie thee, but magnifie God in thee. *They glorified God in me*, saith Paul. Let men glorifie God in thy wisdom, who is most wise, and gave thee a wise heart; and glorifie God in thy knowledge, who is Omniscient, and gave thee knowledge. Thus Paul, that vessel of grace, *It is no more I, but the grace of God in me*: That he was so eminently diligent in preaching the Gospel, and that his preaching was so powerful, this was not from me, but from the grace of God in me, it was God that did all by me.

3. Seek

3. Seek all Perfection from God: It is madness for a man to burn Candle light, when he may have day-light, as much as he can desire; and to fetch water from a Bucket, when he hath a Fountain near him; and as great madness it is for men to seek perfections from any, but from God; he alone can make you perfect in every thing. Dost thou lack wisdom, ask it of God, who is perfectly wise? Art thou weak, and dost thou lack strength and power, ask it of God, who is perfectly Omnipotent? whatsoever it be thou wantest, see but thy need, and go to him from whom every good and perfect gift cometh.

CHAP. VIII.

Use 4. **H**ERE is also an Use of Comfort to the Godly, who groan under their manifold Imperfections: Consider what a God you have, whose infinite Perfections, are Comforts against your Imperfections;

fections; you are weak, but your God is perfectly strong, perfectly Omnipotent: You are Fools, and unwise, but your God is perfectly wise; you are unrighteous, your Saviour is perfectly righteous; your obedience is imperfect, but his obedience is perfect; all your graces are imperfect, his graces are perfect for you; all your duties are full of imperfections, but Christ perfecteth them; *We are compleat in him*; Colos. 2. 10. Separate a Christian from Christ, he is imperfect, but in him he is compleat; all our graces and duties are compleat in him, and God looks upon us as we are in Christ; therefore did St. Paul labour to be found in him; because his own righteousness was imperfect, and Christs righteousness was a most perfect righteousness, Phil. 3. 9.

2. Here's comfort also in this respect; because the same God who hath begun good work in you, will perfect the same Phil. 1. 6. All Gods words are perfect: he lefs not off creating, till

till he had perfected the work of creation; and Christ ceased not till he had finished the work of Redemption: so hath God begun the work of Sanctification in thee, he will never leave till he hath perfected the work of grace in thee, he will perfect the work of Faith, the work of Repentance and of every grace in thee: every grain of mustard seed shall become a tree: thy whole lump shall be leavened. The work of Sanctification is compared to the rising of the sun, *Pro. 4. 18* when the day once begins to dawn, it still encreaseth, till it come to high noon: so when once the light of the sun of righteousness begins to dawn upon thy soul, it shall encrease more and more in thy soul, unto higher degrees of perfection.

3. Here is further comfort in that God being perfect, will do away all your imperfections, and make you perfectly holy, happy and glorious, now we know God in part, there is a time when we shall know him perfectly, perfectly

fectly love him, joy in him, and we shall perfectly enjoy him who is all perfection. All imperfections shall be done away; all bodily imperfections: this imperfection of mortality shall be swallowed up of immortality; our death shall be swallowed up of life. All imperfect graces shall be done away; as sorrow for sin [he will wipe away all tears from our eyes] Repentance, patience, &c. and some Divines think that faith it self is a grace not requisite in glorified Saints, seeing all promises are resolved into vision: then all imperfect graces shall be made perfect; that there shall be as great a distance between a Saint in this life, and a saint in his perfect glory, as between *Salomon* in the womb, and *Salomon* in all royal glory.

CHAP.

CHAP. X.

An Use of Exhortation to divers Duties.

SECT. I.

Use 5.

Seeing God is perfect, then be exhorted to imitate God in his perfection, and to serve God with a perfect heart, which is the thing he so much requireth; the service that is onely well-pleasing, crowned with perfect reward; and without this kind of perfection, all glorious duties are no other, in God's account, than the cursed works of darkness. The Exhortation is to a double Duty.

1. *To be perfect as God is perfect.* We may be, we must be perfect as God is perfect. We cannot be equally perfect as God; we must strive after a perfection of resemblance, although we cannot possibly attain to a perfection of equality, created nature being incapable thereof.

Now

Now here I will shew how we may be perfect, as God is perfect; and then shew, what it is to serve God with a perfect heart. Now first, That we may be perfect as God is perfect;

I. Let us labour to get all grace to exist in us; As Gods perfection is the fulness of all excellencies required to the nature of God; so is a Christians perfection, in having of all grace requisite to a childe of God; as perfection of parts is requisite to make a man perfect. Were there a defect but of one excellency in God, he were imperfect: were there but one member in a body defective, it were an imperfect body; so the want of one grace makes an imperfect Saint: therefore the Apostle Peter exhorteth to add to faith, vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlines; and to godlines, brotherly-kind.

kindness; and to brotherly-kindness, charity, 2 Pet. 2. 5, 6. And St. Paul exhorteth us to be filled with the Spirit, wherein there is no excess, Ephes. 5. 18. It is impossible for a man to be too holy, too gracious. Covetous men add ground to ground, house to house, field to field, when they resolve to be rich; thus Saints should add one vertue to another, if they will be perfect as God is perfect.

2. We must grow in these acquired graces; the more we grow in them, the more we come near God in perfection; the more holy we grow, the nearer we come to him that is perfectly holy; as a growing childe comes near the stature and perfection of a man. He is not in any wise perfect, that grows not more perfect: A dead childe grows not; painted trees grow not; and so will never come to perfection: Thy holiness is but a dead holiness, thy faith but a dead

or

or painted faith, if it grow not: Gods perfections are eminent in him; we must strive to be eminent as he is; this was St. Paul's endeavour. The perfection of Saints in this life is to be sensible of imperfections, and to desire more perfection. Take it my brethren, for a sure rule, that the work of grace was never begun in that heart, where God doth not by degrees perfect the work; for he is perfect in all his works; perfect in the work of Sanctification of his elect, as in the Creation of them.

3. *We should extend the work of grace in us as far as possibly we can. Let patience have its perfect work, that ye may be perfect and entire, wanting nothing, Jam. 1.4. Let patience have its perfect work in all afflictions, and to all men. There are two Graces, wherein we should resemble God in our perfections.*

First, The one is in love to our

enemies; the sun of our love must shine upon them; so doth God's perfect love, and in so doing ye shall be like your heavenly Father.

Secondly, *Immercifulness*; in the works of mercy to the distressed, yea even to enemies themselves; *Luk. 6.38. And in so doing ye shall be like your heavenly Father*: So that from those places we may see what it is to be perfect as God is perfect. A merciful man, whose mercy runs round the circumference, is perfect as God is perfect; a loving man, that can pray for, bless, pardon, even his enemies, is perfect as God is perfect.

SECT. 2.

NOW I come briefly to the next branch of the Exhortation.

Is God perfect? then serve him with a perfect heart. God speaks to us, as *David to Solomon*; *And now Solomon my Son, serve God with a perfect heart, and with a*
willing

willing mind, 1 Chron. 28.6. Thus God speaks to every one of us, Thou my son, the son of my grace, the son of my love, of my mercy, serve thou me with a perfect heart. Now what it is to serve God with a perfect heart, these three things will shew.

1. To serve God with thy whole heart, with all thy mind, will and affections; The whole soul must be taken up with God in his service; lift up thy heart to God as well as thine eyes; bow thy heart as well as thy knees; do all thy duties with thy whole heart; a divided, a distracted heart, is an imperfect heart.

2. To set up pure aims and ends in thy heart in all services done to God: A sincere heart, is a perfect heart; to serve God with such an heart, is to serve him with a perfect heart: Then do we serve God sincerely, when we seek to advance God in all that we do; we seek that

God may be glorified, and so in all acts of obedience. *Jehu's* heart was not perfect, because he did not seek God in doing the will of God: A man may serve himself in doing God's will,

3. To have, in thy heart a full respect to all Gods commandments; when it is in thy heart to do all God's Commandments with all thy heart; to be wanting in no duty, in no act of obedience, this is to be perfect; Such a man as this, is a man after God's own heart. Some give this reason why *David* is said to be a man after God's own heart, viz. because he was so zealous for God: Others, because he was so full of praises. But this is the Holy Ghosts reason, *Acts* 13. 22. *David* is called a man God's after own heart, because, he fulfilled all Gods will, to do all which God commandeth. We say the eye is perfectly drawn in a picture, when it

it equally looks upon all in the same room; So that is a perfect heart which equally looks to all Commandments of God. Now to stir you up to serve God with a perfect heart, consider these Motives:

Motive 1. Where perfection of heart is, there the weakest performances are accepted; the Wi-^{Luk. 21.}
dows two mites were better ac-^{2, 3.}
cepted, then the great largesses of the rich; the infirmities of the Saints, in their faithful services, because done with a perfect heart. Job had bitter temptations, and murmurings, and many impatient fits, yet all were forgotten; for what saith the holy Ghost? *have ye not heard of the patience of Job?* Jam. 5. 11.

2. God will surely protect such; they are his jewels; the Lord highly prizeth them, and would have all the world take notice of such men; God even boasteth of
Cc 4 such

such men. *Job* 1.1. the Lord saith of *Job*, that he was a man that was perfect and upright; he speaks it in the commendation of his perfectness.

Use 6. Is God perfect? the very consideration of God's perfection, may teach us what a woful creature a wicked man is: Hell is not more contrary to Heaven, and the blackness of darkness to the brightest shine, then a wicked man is opposite to God: The Lord is perfectly full of all divine excellencies and perfections: A wicked man is full of all hideous deformities and imperfections: God is perfectly pure; the wicked are perfectly impure; God perfectly holy and righteous; the wicked perfectly unholy, and full of all unrighteousness. You that call God Father (as there is no wicked man but calleth God Father) if he be your Father, where is your perfection of likeness, of resemblance to him? What?

What ? to be a swinish drunkard,
is this to be perfect as God is per-
fect ? What ? to be unclean and fil-
thy, is this Gods perfection ? the
most pure and perfect God dis-
claims you all, and looketh upon
you as Bastards, and not as Sons,
and gives you up to your Father
the Devil ; You are perfect as the
Devil your Father is perfect, per-
fectly wicked, perfectly blasphe-
mous, perfectly hating holiness,
hating it with a perfect hatred :
And God will make the impenitent
to be like the devil, perfectly cursed,
and perfectly miserable as the De-
vil is.

A discourse concerning Gods Omnipotency.

Gen. 17. 1. *I am the Almighty God;
Walk before me, and be thou
perfect.*

CHAP. I.

I Proceed to another of Gods
glorious attributes; viz. his
Power or Omnipotency, whereby
he is able to do whatsoever is possi-
ble, whatsoever pleaseth him; but
before I handle it, I will first open
the Text.

God (as we may see in the fore-
going Chapters) had vouchsafed to
speak to *Abraham* four times: First,
In *Chaldea*, Gen. 12. 1. when he
bade him to leave his Country and
Kindred, promising to bless him,
and of him to make a great Nation.
Secondly, he appeared to him in
Sichem,

Sichem, in the land of *Canaan*, Chap. 12. 7. promising him that land for his inheritance. Thirdly, At *Bethel*, after *Lots* departure from him, Gen. 13. 14. There he promiseth him a numberless posterity. Fourthly, At *Hebron*, Gen. 15. 13. Now in this Chapter is Gods appearing to *Abraham* the fifth time; and for the time when God appeared to him, it is here set down, when *Abraham* was ninety nine years old; the place where is concealed; It is thought to have been in *Hebron*; it is very probable that this apparition of God was visible, because *Abraham* being struck with a reverential fear of God, fell on his face, Chap. 17. 3. At this time God doth renew the Covenant, and his promises made with *Abraham* long before; and for confirmation hereof, God did ordain circumcision to be a sign and seal of the Covenant to all generations.

For

For the description of the Covenant, it is first in general; Secondly, more specially described. The general description is in the Text; This is the very sum of the Covenant; it sheweth the interchangeable on mutual bargain, Covenant or promise between God and *Abraham*. The Covenant on Gods part is, *I am God Almighty*: The Covenant on *Abrahams* part is, *Walk before me and be thou perfect*. Now for the opening of the words.

I am the Almighty God.

I am *אני* here are two names of God, *El*, which denoteth the power and strength of God, I am a strong, powerful God; *I make all things, and uphold all things by the word of my power*: and *Shaddai*, this hath two significations; it is translated Almighty, or Omnipotent, from the word *אני* *destruere*, to destroy, because God is a strong God to destroy his enemies; the strongest

strongest creatures are not able to stand before him, if his wrath be kindled but a little; or it signifieth his Alſufficiency; I am God alſufficient: either from *W mamma*, ſignifying a Dugg, becauſe God filleth every living thing with every good thing; or elſe from *W & 17 qui eſt ſufficiens*, who is ſelf-ſufficient, and all-ſufficient; he needeth nothing to make him happy, and he is able to make all others happy.

The *Septuagint* leaves out the Epithite Almighty, and readeth the words, *Ego ſum Deus tuus*, I am thy God.

I am the Almighty God.

This doth not onely ſet forth what God is in himſelf, but what God is to *Abraham*, and to all the faithful ſeed; I am thine Almighty God, I am Almighty to ſave thee, Almighty to deſtroy thine enemies: This title, or Epithet, calleth for three things from all that enter

ter into Covenant with God;

1. To reverence and worship his glorious and Almighty Majesty; *Abraham* in token of his reverence and adoration, presently fell upon his face.

2. To trust in him, as if God had said, Know for certain, what I covenant to do, I will do, for I am Almighty; there is no good so great but I can and will give it to you; there is no evil so great and terrible, but I can and will remove and keep off from the people that are in Covenant with me.

3. *I am God Almighty*: Therefore fear to provoke me to anger; it is in vain for proud miscreants to rise up in Rebellion against me, for I am an Almighty God, I can and shall easily destroy you.

This is the Covenant on God's part, which is promissory; Now the Covenant on *Abraham's* part is obligatory, binding *Abraham* and all the faithful, to walk before God

God in uprighteousness. The people in covenant with God, are bound to perform two things.

1. To walk before God: This phrase imports this: *sc.* what the constant course of people in Covenant with God is: for walking in Scripture denoteth the whole course and progress of a mans life from step to step, till he cometh to the end of his life; and it concerneth faith and manners, to walk before God, or with God. It is to beleive in God, to put all thy trust in him, to depend upon God onely, to serve him onely, to obey him according to his will.

Or, in a word, walking before God, or with God, importeth these two things.

1. To embrace the promises by faith.

2. To do all duties and acts of obedience which God requireth.

And be thou perfect.

Here is *modus ambulandi*; the modi-

modification of a Christian course, that we walk before God sincerely and uprightly, without hypocrisie and dissimulation; to have a due respect to all *God's* Commandments, to be consciencious of all duties little and great, and not to fail in any.

I shall now speak of the first interpretation, *I am the Almighty God*; and shall first treat of these words absolutely; not as they are *God's* promise what he will be to all that are in Covenant with him.

CHAP. II.

Observ. **G**OD is an Almighty God: Here you have his own testimony, what a God he is, who knoweth his own strength and power; *I am God Almighty*; So when he appeared to *Jacob*, *Gen. 45. 11. I am God Almighty*, *Rev. 1. 8.* he is called, *I am the Almighty*: I know some

some distinguish these two words, *δυναμις*, and *ἐξουσία*, the one signifieth that power whereby he doth all things, the other whereby he upholdeth and governeth all things that he maketh : so some render this word *omnitenens, quia omnia tenet*. Thus the Angels say of God, *holy, holy, holy, Lord, the God Almighty* : there are two Articles *ὁ Θεὸς ὁ παντοκράτωρ*, to shew that nothing is Almighty but God only.

In the handling of this Attribute, I will first shew what God's Power and Omnipotency is ; There are two words that signifie power, *δυναμις* & *ἐξουσία*, *potentia* & *potestas* : they are thus distinguished ; *ἐξουσία*, or *potestas*, is taken for authority, right, or jurisdiction, as a King hath over his Subjects, a Master over his servant, *Matth. 28. 18. All power is given me*, saith Christ, *πάντα ἐξουσία, omnis potestas, auctoritas*, or *jus*, is given to me. *δυναμις*,

or *potentia*, is that perfection whereby one is able to do any thing; and of this I shall discourse. There is *duplex potentia*, a double power.

Potentia activa,

Potentia passiva :

An active power,

A passive power.

There is a passive power, which receiveth or suffereth from an Agent, but acteth not : this is not in God, who is *purus actus*, a pure act : God is not obnoxious to any alteration or mutation ; there is nothing but an active power in God. So then God is said to be *potens*, *powerful*, because he can do, and will do whatsoever he pleaseth : and *Omnipotens*, *Almighty*, because he can do whatsoever is possible to be done. This Omnipotency is twofold.

First, there is *Absoluta Omnipotentia*; God's absolute Omnipotency: He is absolutely and perfectly Almighty;

Almighty ; he can do whatsoever his infinite understanding conceiveth may be done ; he can make thousands of worlds if he please, he can make infinite more creatures than there are. *St. Paul* saith, *Eph. 2. 20.* God can do more abundantly than we can ask or think : It is impossible for the understandings of men and Angels to conceive what God can do ; he is able to do more abundantly than the vast thoughts and conceits of Angels can comprehend : And of this Omnipotency the Scripture speaketh, when it calleth God *the Almighty*.

Secondly, There is *Potentia Dei actualis*, or *ordinaria*, as the Schools term it ; the actual or ordinary power of God ; but more properly called his actual Omnipotency, which is this : not onely that God can do more then he will ; but that God effectually, perfectly and really doth whatsoever he willeth to be done. And it is *Zanchi's* ob-

Descripti-
on of Gods
Omnipo-
tency.

servation, That whensoever the Prophets joyn Gods power to his promises, it always denoteth Gods actual Omnipotency; because God will really and truly make good his promises. So that this now is the short description of God's Omnipotency; It is the most glorious perfection of God, whereby he doth whatsoever he will, and can do whatsoever is possible to be done.

CHAP. III.

BUt we shall the better behold the nature of Omnipotency in these following things. There are these things required in Almightyness, or to be Almighty.

1. That he can effect whatsoever is possible to be done: So that *Omne possibile est obiectum Omnipotentiae*; every thing possible is an object of Omnipotency. Mark 10. 27. *All things are possible with God.* So Luk. 1. 37. There is nothing that the heart

heart can conceive, or the tongue express; but God can do: So Jer. 32.27. *Behold I am the Lord, the God of all flesh: Is there any thing too hard for me?* Tell me, what thing is there that I cannot do? I know not any thing that is hard to do but I can do it.

2. That he can do all things *facillime*, very easily. God Almighty can do all things most easily; what more easie then to command a thing to be done? if he speak the word it is done instantly: If he doth but say, Let there be light, let a world be created, let Heaven and Earth, let Sun Moon and Stars be made, and they are made instantly according to his word. Consider what a great work the whole world is, with all the creatures contained in it; the Almighty God did but give forth a word of command, and they were all made. *By the word of the Lord were the Heavens made, and all the hosts of*

them, by the breath of his mouth : he spake, and it was done, he commanded and it stood fast, Psa. 33. 6, 9. so God can command mercies, comforts, and all are done accordingly, what more easie way of doing? this sheweth that God is Omnipotent.

3. That he can do all things *irresistibiliter*, without resistance, let, hinderance, opposition, and difficulty : this the Lord Almighty doth : there is no power can make resistance, there is no power can hinder him ; he can remove Mountains, dash Rocks to peices, puff and blow away all creatures ; Omnipotency infinitely surpasseth all power, all is subject to this omnipotency ; Angels in Heaven, Devils in Hell, Men on Earth, and all creatures, *he saith to the deep be dry*, Is. 44. 27. he commandeth the earth and it openeth her mouth, Num. 16. 30, 31.

4. To be Almighty, is to do whatsoever he pleaseth, and to be

be able to do more then he will: this onely God can do whatsoever he pleaseth, *Psa.* 115. 3. yea, God can do more then he will do, *Mat.* 3. 9. God can turn stones into men, into beleiving Children, and dung-hills into stars.

CHAP. IV.

Reasons to prove Gods Omnipotency.

THAT God is Omnipotent, may appear by divers Reasons.

Reason. 1. It is evident from the Creation of the World; to create the least creature is an act of Omnipotency, incommunicable to any creature. Angels are mighty in power, yet cannot they create the least contemptible worm; if to create, demonstrates an Almighty power, then much more the creation of this vaste world, with all creatures within it, sheweth God to be Omnipotent; lift up your

eyes to Heaven, cast them upon the earth, behold all creatures in it, and all are the work of his fingers, *Psa. 8. 3.* As *Nebuchadnezzar* in his pride boasted; (*Is not this great Babel that I have built, for the house of my Kingdom, by the might of my power, and honour of my Majesty?*) may much better be spoken by the Lord of the world; Is not this great Heaven above, this great Earth below, that which I have builded, which I have created by the might of my power, and for the honour of my Majesty? *Ex pede Herculem*, you may guess at the giantlike stature of *Hercules*, by the length of his foot; you may see what an Almighty God I am, by the world which I have made, which in comparilon of my Almighty power, is but as a drop of a Bucket to the vast Ocean.

2. As the creation, so the upholding and preservation of the whole

whole world, sheweth his Almighty power ; the same power is required to uphold , which is to make it : he made the world by the word of his power, so he upholds all things by the word of his power , *Heb.* 1. 3. therefore the conservation of the world is, *Creatio continuata*, a continued creation : and the word παντοκράτωρ, Omnipotent, importeth him that upholdeth, guideth, and governeth all things ; if the same hand did not uphold this glorious fabrick, it would in a moment be turned into its first nothing.

Reas. 3. That the strong and mighty creatures are all subject to him, ruled and ordered by him, are at his beck, and cannot but execute his will, argues his Almighty power. The Angels are great in power ; the good Angels flye from Heaven to do his will, if he commandeth. The principalities and powers of Hell cannot
 stir

stir an inch, but at his pleasure; if he saith to the deep, *be dry*, the Seas are dry; if he saith to the Earth, *open*, it openeth its mouth; if he commandeth the Mountains to remove, they are gone; if he smites the Rocks, they become dust; if millions of Men should oppose him, he can destroy them in a moment: As the men of *Bethshemesh* cried out, *who is able to stand before the mighty God of Heaven?* so the world of creatures may cry, tis not this world, nor a thousand more can stand before this mighty God.

Reas. 4. If all the power of all creatures in Heaven, Earth, and Hell could meet in one creature, yet all would be but as a drop in comparison of Gods Almighty power, yet there is much power in the creatures, all is derived from him, even the great power of the Angels: Now he that hath given to thousands of creatures great power,

power, he is much more powerful who is the Almighty God; if Angels be great in power, if beasts be so powerful, if Rocks and Mountains be so strong, what is God the giver of this power? if drops of power be so great, what is the Sea?

Reas. 5. Gods power is infinite, therefore Omnipotent, *natura sua*, in his nature; because his Omnipotency is his very essence, infinite in respect of his nature, by which he doth whatsoever he doth; his action is never so great, but it can be greater, more intended, infinite in respect of the objects; there can be no end of his works; he can make infinite more creatures than he hath made; A Limner or Painter that can draw one Picture, can make more, he that can fanfie a Palace, and according to the *idea* of it in his mind can build it, can build more: God that hath made one World, can with as much

much ease create many more.

Reas. 6. As Gods understanding, knowledge, or wisdom is, so is his power; whatsoever Gods infinite understanding can conceive to be done, that can his power do: A Painter can outwardly draw what he inwardly imagineth: So saith the Apostle, *God can do more abundantly for us then we can ask or think*, Ephes. 3. 20. It is impossible for us to conceive what God can do.

CHAP. V.

Diverse Questions about Gods Omnipotency Answered.

Quest. 1. But here it may be demanded, whether God can do things which by nature are impossible?

Sol. There are two kinds of impossibilities; either things that are impossible to nature; As,

1. Things

1. Things that are contrary, or above the ordinary course of nature, as that the fire should not burn, that Iron should swim, the sun stand still; these God can do, and hath done; though these things be contrary to the natural course of creatures, yet they are not repugnant to the nature of creatures.

2. There are things impossible by nature, that is, repugnant to the very being, and nature of the creature; these things God cannot do, not *propter defectum potentiae*, as if there were want of power in God, but because the being and nature of the creature is incapable of it.

As for instance in things that imply a contradiction: that a thing should be and not be at the same instant; or that a man should not be a living creature; or for one and the same body to be in diverse places at one instant, these things God

God cannot do, not for want of power in God, as if he were not Omnipotent; but because it is repugnant to the very being and nature of the thing it self: It is repugnant to the nature of man to be no living creature, to a body to be in moe places at once.

Quest. 2. If God be omnipotent, how is it said, he cannot lye, he cannot deny himself, with such like phrases?

Sol. That God cannot lye, cannot deny himself, cannot change, or sin, these things argue the perfection of his power, that he is Omnipotent; for these things argue defect, not power; and not to do these things which are contrary to his nature, argueth his glorious and absolute perfection; that the Sun hath no darkness, or (as it is) cannot be dark and be a Sun, argues the excellency and perfection of that creature; so when we say, God cannot lye, cannot deny himself,

self, cannot repent or change, argues his great perfection. God cannot disenable himself, and do any thing that will not stand with his own glory.

These three things will answer all Objections against his Omnipotency.

1. God cannot do what is contrary to the being of a creature, or repugnant to the nature of a creature, as such a creature.

2. God cannot do such things as should imply any defect in him.

3. In Scripture, his cannot do such and such things, is taken for his will not; he will not do such or such a thing, as *Gen. 19.22. Haste thee to Zoar, saith God to Lot, escape thither, for I cannot do any thing, till thou come there*; that is, I will do nothing till thou come thither, because I will deliver thee from this destruction of fire.

Quest. 3. *Seeing God is Omnipotent, Why was he six days in making the*

the world? he could have made it in a moment.

Sol. Besides other reasons, let this suffice, it was his pleasure to be six days in making the world; his will is reason enough of his actions.

Quest. 4. Why doth God use the ministry of Angels and other creatures, being Omnipotent? he needs not their help.

Sol. Among other reasons let this suffice; God doth not employ them, as if he needed them in his working, but because he will have his creatures do his service: that a servant doth his Masters work, argues not weakness in his Master: the ministry of Angels and men argues no defect of power in God.

CHAP.

CHAP. VI.

SECT. I.

IF God be Omnipotent, then you *use 1.*
that are wicked be ye admonish-
ed;

1. To take heed of walking any longer in the stubbornness of your own hearts against God, cease to provoke him to anger; for according to his power so is his wrath; if ye will walk contrary to him, he will walk contrary to you, cloathed with almighty wrath. And if his power and wrath be against you, then all the Angels, Devils and creatures in heaven and earth are against you; all the plagues, curses and vengeance that God can inflict upon you', that the earth affords, that hell affords, are against you: Therefore if ye will walk contrary to God, prepare ye to meet the Almighty God in most horrible and almighty wrath. But

tell me O sinner! hast thou the strength of stones to bear his wrath? such strength is too weak: God can break the rocks and pound them to powder, much more thy stubborn heart; *If he touch the mountains they will smoke*; much more when he shall inflict full strokes of vengeance upon thy soul and body.

What saith the Apostle? *Do we provoke the Lord to anger? are we stronger then he?* Can ye stubborn sinners grapple with the terrible wrath of the Almighty God? or can ye overcome him, when ye shall meet him cloathed with almighty vengeance? if ye can, you can do more then all the Devils in hell can do, for they tremble at the power of his wrath.

2. Let the stout-hearted and stubborn sinners be admonished to humble themselves before this Almighty God, and fear to sin any more against him: Go and break
your

your hearts, and humble your souls deeply, and make your peace with Almighty God, before the decree bring forth his irresistible wrath. Our most conquering contention, and wrestling with God, is our serious humiliation under the mighty hand of God. Brethren, either your hearts must be broken with the sense of sin, or else the Almighty God will break you all to pieces, like a potters vessel, with his iron rod; either you must cast yourselves down before him, or God in his wrath will cast you into the lowest hell, *Isa. 27. 4, 5*. But you will say, how shall we do it? What said the Leaper to Christ, *Lord if thou wilt thou canst make me clean*: Go ye to Christ and say, *Lord, if thou wilt thou canst humble my proud heart*; *Lord, if thou wilt thou canst break my stubborn heart*; *Lord, if thou wilt thou canst soften this hardened heart of mine*; *Lord, if thou wilt thou canst quench this rock of mine*.

and rivers of tears shall gush out. I see it is an hard matter for such proud stubborn hearts to be humbled but nothing is impossible for thee.

SECT. 2.

Use 2.

THe second Use is a use of terror to the professed enemies of God's Church and people.

1. God will shew forth his almighty power and wrath against his Churches enemies to their utter destruction; however the *Nimrods*, the mighty hunters before the Lord, may set themselves in their pride, fury and malice against his people, yet these lofty mountains shall be made plain, and these *Anakims*, these great *Nimrods* shall be driven away by his Almighty wrath as the chaff before the wind. The Lord who is King of his Church is most wise, and therefore can frustrate and bring to nothing all their devices; he is Almighty, therefore can destroy them with a sudden destruction.

Use 2:

Use 2. Here is comfort to God's people, Be not affraid thou worm Jacob: for the Almighty God that hath all power, all might, all strength, is thy sheild, buckler, tower; God is on thy right hand, and left hand, before thee, behinde thee, to uphold, preserve, defend and save thee. *If God be with us who can be against us?* if God be with you, who is he that can harm you? let all the furies of hell with their malice and madness set upon you, yet *Umbra Dei plus valet, quam mille gladii hominum, mille sagittæ, mille exercitus*: The shadow of Gods protection will be more available for your help, then a thousand swords and darts of men, then a thousand Armies are able to do you hurt.

Use 4. Then be exhorted to pray with confidence at all times, and daily to depend upon Almighty God: So long as there is a possibility that the thing may be done,

though small or no probability in respect of the outward secondary causes and means appear; yet pray; because every thing is possible to Almighty God; and he will put forth his Almighty power to do what shall make for his glory and thy good. Despair of no mercy whatsoever, *Eph. 3.20. God can do abundantly above what ye can ask or think*; God can do great matters, give great mercies, he can give great deliverances, remove great evils, confound the crafty, overcome the mighty; therefore pray still; you cannot ask so great things as God can do for you; you cannot think of so great things as God can do; yet the mind can conceive greater things then the tongue can utter; ask and think as great things as you can, yet God can do, and give more abundantly.

Despair likewise of no person, despair not of the conversion of thy wife, and children, and friends, after

ter whose salvation thy soul longeth, pray for them and continue in so doing ; because all things are possible to God, he can break hearts he can change hearts, convert the stubborn, humble the proud; he can draw a Camel through a needles eie.

Be exhorted likewise to depend always upon the Almighty God, let him be thy stay, trust and confidence in the greatest streights difficulties, perplexities, or in what condition soever. What are means weak? its no matter, God is Almighty, and can bring mighty things to pass by small means. Do means go cross? it is no matter; God is Almighty, and can make contraries to work thy happiness. Do means fail? God is Almighty, and can do any thing without means: All things are possible to him that beleiveth, that dependeth on the Lord the Almighty God.

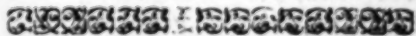
Use 5. If God be Almighty; then be ye lifted up ye heads that

E c 4

hang

hang down, and be strong ye feeble knees; Gods almighty power is matter of great comfort. Art thou weak? be not cast down, but hope in God and he can strengthen thee to do all things. Art thou faint? be not cast down, God Almighty can renew thy strength, *that thou shalt run and not be weary, walk, and not be faint, Isa. 40. 31.* Art thou afraid thou shalt not hold out, but fall back from God? the almighty power of God shall keep thee through faith unto salvation. Gods almighty power is a Christians strong hold and garrison. Art thou afraid of tentations? Gods almighty power is sufficient to bear thee up and out of the most fearful tentations. Hast thou a dead heart? God's almighty spirit will quicken thee: Fear no affliction, for God's almighty power shall make thee more then a conqueror in all these. Fear not death nor the grave; for Gods almighty power can raise thee from the
the

the dust, and make thy body glorious, like unto the glorious body of Christ.



A discourse of the Life and
Immortality of God.

Hebr. 3. 12. *Take heed brethren,
lest there be in any of you an evil
heart of unbelief, in departing
from the living God.*

CHAP. I.

THe Author of this Epistle, doubtless was St. Paul: the chief subject of it is Christ; A secondary drift and scope of it, is to deter such as make profession of the faith of Christ from backsliding and departing from Christ, as appears by this Chapter, and by the fourth and tenth Chapters. In his
speak-

speaking of Christ he sets him forth two ways.

1. In his absolute and personal excellency ; in the beginning of the first Chapter.

2. In his comparative excellency; being compared with Angels, Prophets, and Priests, and Levitical Sacrifices, he sheweth how Christ infinitely transcends all these. He sheweth how far he excelleth all the glorious Angels in the first Chapter, and that in divers particulars.

1. He is the natural Son of God.

2. He is the heir of all things.

3. He is the Creatour and Lord of Angels, him all the glorious Angels worship and adore.

Then he shews Christs transcendent excellency above all Prophets ; he instanceth in *Moses*, the first and Prince of Prophets, here in this third Chapter, setting forth the excellency of *Moses* in an high manner, that he might the better de-

declare the transcendent excellency of Christ above him.

The thing chiefly commended in *Moses*, was his faithfulness in Gods House (by house, understand not a material, but a spiritual house) his Church. Now Christ excelled *Moses* in two things.

1. Christ was the Son of God; *Moses* a Servant.

2. Christ was builder and Master of the House; *Moses* was part of this house.

Now in the following Verses, the Apostle strongly inferreth, that Christ is more excellent then Angels and *Moses*. We ought to give more heed to the word spoken by him, then to the word spoken by Angels or by *Moses*; and this he presseth from the danger of unbelief, after men have heard and received the Gospel of Christ. Those that did not beleive *Moses*, were not suffered to enter into *Canaan*, but perished in the Wilderness.

derness ; Now the Apostle tells the *Hebrews*, that as God dealt with their forefathers for their unbelief, so will he deal with all unbeleivers, they shall never enter into his glorious rest, but shall perish eternally.

My Text is a serious admonition to all, to beware of unbeleif, seeing it shuts men out of heavenly rest, and throws them headlong into hellish torments. *Wherefore*] for so *Calvin* thinketh, is to be referred to this twelfth verse, all the foregoing words being a Parenthesis ; *take heed, lest there be in any of you, &c.*

*Calv. in
loc.*

In the words there are these three things considerable.

1. A dangerous disease, to which those that make profession of Christ are subject, *viz.* Apostacy from Christ, who is here stiled a living God.

2. The cause of that dangerous disease, is an evil heart of unbeleif,
it

it is an hebraism, put for an evil unbelieving heart, where the Apostle doth describe unbeleif by an elegant *paranomasia*. *Απιστία ὅτι ἀποστασία*, unbeleif is Apostacy.

3. The cure and remedy both of the root and disease; *Take heed*, *Βλέπετε*, look about you, look circumspectly, above all things take heed of an unbelieving heart, for in time of trial it will make you to fall off from God. There are these four points observable from these words.

1. That an unbelieving heart, is *Observ.* the evil heart.

2. That an unbelieving heart, is the cause of Apostacy from God.

3. Christians must specially watch and keep their own hearts.

4. That our God is a living God.

CHAP. II.

MY purpose is onely to handle the last point, viz. that attribute

bute of the life of God; That God from whom unbelievers back-slide is a living God.

The life of God is taken two ways in Scripture.

*Vita Dei
dicitur, vel
quâ vivit
in nobis
qui regene-
rati sumus.*

I. For that life whereby God liveth in his Saints, or a Saints godly life, *Eph. 4. 18.* The Apostle setting forth the state of unregenerate persons, men addicted to their lusts, saith, *They are alienated from the life of God;* that is, have no acquaintance with the holy, heavenly and spiritual life, this life is here called the life of God; and *Gal. 2. 20.* it is called the life of Christ; *I live; yet not I, but Christ liveth in me;* this life is also called the life of the spirit, and believers are also said to live in the spirit, *Gal. 5. 25.* But this life I am not to speak of.

*Vel quâ
ipse vivit
in sese.*

2. Tis taken for that essential life of God, or that life which God liveth himself, and in himself, and which is very God himself. In him

was

was life, saith *John* of Christ, as God, *John* 1. 4. that is, *essentia vivens ab eterno in eternum*, that living essence who lives for ever and ever, giving life to all others; and this I am to speak of: As the life of God is taken two ways, so again living God is taken two ways in Scripture.

1. Either it is opposed unto dead and false gods, 1 *Thes.* 1. 9. *Ye turned from idols*, which cannot hear, speak, or do any thing for you, *to the living and true God*; Or,

2. *Living God*, implies that God is a powerful, lively, and effectual God, *Heb.* 10. 31. It is a fearful thing to fall into the hands of the living God, most powerful, able to destroy body and soul; or, who eternally liveth to take eternal vengeance on your immortal souls. This being premised, I will briefly shew, what the life of God is. Thus it is described.

It

Descr. It is Gods own divine being, who of himself doth all things, and is the Author of all life in his creatures.

Or thus, It is the divine being, who of himself, understandeth, willeth, and loveth infinitely, and is the fountain of all life, being, and motion in all his creatures, both bodily and spiritual. Let me give it in parts.

*Anima,
vivere, &
operationes
vita.*

1. It is the divine being, so it is distinguished from the life of creatures, for in their life are three things; the soul, by which it liveth; the life it self; and the actions of life, distinguished in the creatures; but in God, the essence, life, and the actions of life, are one and the same; his life is nothing else but his very being, hence he is called that life, and life eternal, and the living God.

2. Who of himself doth all things, or of himself understandeth, willeth, and loveth all things, and in this

this he is distinguished from the life of creatures, for they live in another; live, move, and have their being in God; but he most independently lives of himself, understandeth and willeth of himself, therefore called *Jehovah*, who hath being from himself.

3. He is the Author of all life in his Creatures; in him they live; if he withdraw himself, Creatures are turned into destruction: if he say, *Return again ye sons of men*; they live, *Psa. 90. 3.* of dry bones he makes living men, and of living men he makes dry bones. Tis said, *he breathed the spirit of life into Adam*, and he takes away mans breath again. Some Divines make a fivefold life of men.

1. The life of nature, and this God is the Author of, he made man a living soul; *In him was life, and that life was the light of men*, *Joh.*

1. 4.

2. The life of grace; and it is

F f

God

God alone that quickens men that are dead in trespasses and sins, to live the life of godliness, *Eph. 2. 1.*

3. The life of comfort ; Sorrow is called death, *Psa. 116. 8. Thou hast delivered my soul from death, mine eyes from tears, &c.* What is the eternal death of the damned, but eternal sorrow ? sorrow is called the vale of death ; Now it is the Lord that speaks peace, and creates joy to disconsolate spirits ; *Vita nihil aliud est, quam actio cum delectatione*, as some define it : and what is the life of Angels and Saints, but unspeakable and endless joy in God ?

4. Resurrection of dead men to life ; God onely by his almighty power, can command the graves to yeild up their dead, and make each soul to possess its own body, after a long divorce made by death. God alone brings these two old friends together, which at first were loth to part, and then shall
never

never part again, but shall then live with God for ever, or else dye a living death with Devils in Hell.

5. A life of glory, which he alone givesto all the godly; Christ saith of his sheep, *Job. 10. 28.* I give unto them eternal life, and they shall never perish.

CHAP. III.

Of the Properties of the life of God, with reasons to prove him to be a living God.

NOW I shall explicate Gods life further in the properties of it.

1. It is a most perfect and blessed life; because there is nothing wanting to make his life most perfect, he living of himself, independ- ing.

2. It is an immutable life; there is no change nor alteration of his life; man is up and down,

Sometimes brought as low as death anon revived, and walks again in the land of the living; Gods life is always the most happy, glorious and delightfom life.

3. It is an immortal and eternal life, it hath no beginning, neither is it capable of dying; God cannot cease to be.

Now I shall prove that God is a living God by Scripture and Reason. For Scripture, read *Dent. 32.40. I lift up my hand to heaven, and say I live for ever.* This lifting up the hand was either a sign of swearing, or a gesture used by such as took an oath, *Gen. 14. 22.* as *Abram* said to the King of *Sodom*, *I have lifted up my hand to the Lord, the most high God, the possessor of heaven and earth.* Sometimes it was a sign to make the hearers more attentive; *Thus saith the Lord, Behold I will lift up my hand to the Gentiles, and set up my standard to the people, &c. Isa. 49. 22.* Both ways it

it may be taken here, though in the former properly; for there *Moses* brings in God swearing, *I say, I live for ever*; God speaks like a living God. *I say*, saith God, None but he can say so: Should creatures be so impudent as to say, *I say I live*, God will make them appear to be but dead dogs. God saith, *I live for ever*; admit creatures may say *we live*; yet herein is the living God discerned, *I live for ever*: Before the world was, I lived, and when the world shall have an end, I live, *Psal. 42. 2. David* calls him *the living God*. Now the Reasons of it are these.

Reas. 1. Because whatsoever is a perfection in the creature, is most eminent in God. Of all natural perfection life is the principal, it is better then beauty, strength, wisdom, nothing is more dear then life: *Skin for skin, and all that a man hath will he give for his life. A living Dog is better then a dead Lion,*

Lion, Eccles. 9.4. One living Soldier is better then an huge Army of dead Souldiers ; a living beggar is better then a rich Nobleman. Now if life be such a perfection, then surely God is living, and his life is most perfect, and most eminent : If God were a dead God, he should want the greatest perfection ; then many living creatures would be better then God himself ; he is no God, if he be not a living God.

Reas. 2. From the actions of God, we may evidently argue him to be a living God ; he knows all things, he wills all things, he makes all things ; he is a God that heareth our prayers, and granteth the very desires of our hearts, giveth the very things we beg, which he could not do, were he not a living God. What makes him the onely true God ? but because he is a living God. The false gods, the Idolls, the vanities of the *Gentiles*, have eyes, and see not ; ears, and hear not ; hands,

hands, and work not. Baal could not hear his Priests crying aloud to him, *O Baal hear us*; therefore they are no gods: But God hath eyes to see all things, yea the secrets of mens hearts; ears to hear the desires and groans of the poor and distressed; therefore he only is the true and living God.

Reas. 3. All our life is from him, therefore he is a living God; therefore Christ is called *The author of life*, Acts 3. *With thee is the fountain of life*, Psal. 36. 9. Life natural, spiritual, eternal is from God as the fountain; therefore he is called life, not onely because he is life *essentialiter*, essentially; but also *effectivè*, effectually. And by the Platonists he is called *ψυχή τοῦ κόσμου*; *The soul of the world*; he quickens and governs the whole world, and hath all the lives of his creatures in his hands, *I kill, I make alive, I save, I destroy*, Deut. 32. 39.

CHAP. IV.

Of the Immortality of God.

NOW because the Immortality of God (though it be a distinct Attribute) falls under, and in with the life of God; I will annex a brief discourse of the nature of it, and so make application of the life and immortality of God together. *God is a living God*, and this life of God is not subject to death, wherefore he is called *immortal*. Now I shall give a breif description of Gods Immortality.

Descr. It is that perfection of God, whereby his life cannot be separated from him by death. God cannot cease to live; God cannot dye, 1 Tim. I. 16. The Reasons of it are these.

Reas. I. Because God is most simple, void of all composition of body and soul; or a principle of life, and life it self being the same in God

God, his own essence is his life. Only things which are compounded, are subject to dissolution: Man being compounded of soul and body is obnoxious to a separation by death; where there is no union, there is no separation; where there can be no separation of parts there can be no death or mortality.

Quest. But are not Angels and the souls of men immortal, who are not subject to death? therefore not God only.

Sol. 1. It is true, Angels and the souls of men are immortal, but they are subject to annihilation, which God is not: Angels and souls of men may cease to be, but God cannot cease to be.

2. Angels and the Souls of men are immortal dependently; God conserveth them in their being, they are kept by the power of God; but God is immortal absolutely and independently.

3. An.

3. Angels and souls of men are immortal *per participationem*, by participation; God makes them partakers of his immortality.

4. There is an analogical mortality in Angels and the souls of men, though they cannot cease to live, yet they may cease to be happy, and to live miserably to eternity. The damnation of the Apostate Angels is a kind of death; so the damned souls suffer a kind of death: Damnation is called in Scripture *the second death*; it were better that such souls did perish as the souls of beasts; and when they cease to live this natural life in the body, that they did cease to be.

CHAP. V.

Uses drawn from the life of God.

Use 1. **I**F God be the living God, then he is the onely true God, to be fear-

feared of all, and to be worshipped.

1. To be feared, because he only can kill and make alive, he alone preserves men from destruction, and turns men into destruction. The vanities of the *Gentiles* can neither do good nor hurt, neither save nor destroy; they have hands but cannot strike a man into destruction, nor pluck a man from destruction. When *Daniel* was cast into the den of lions, the living God preserved him from death; when his accusers were thrown in, their Idols and golden images could not preserve them, but the living God destroyed them: See what a good use *Darius*, an heathen King made of it, and what a charge he giveth; *Dan. 6. 26. I make a decree, that in every dominion of my Kingdom, men tremble and fear before the God of Daniel; the reason followeth, for he is the living God; the Images whom we adore for God, are*
dead

dead things ; how doth he prove that God is a living God ? *vers.* 27. *he delivereth , and rescueth , &c.* therefore fear and tremble before him ; the gods whom we serve, can neither deliver , nor rescue, nor work signs and wonders ; the like argument Christ useth to perswade us to fear God, because being a living God, he can destroy both body and soul.

2. He is the onely true God to be worshipped, because a living God, and therefore can hear , help, and save all such as worship him in spirit and truth ; men shew no greater madness in the world , nor do more un-man themselves, then in worshipping dead *stocks* and *stones*, who have carved hands , but are dead hands and cannot save ; have carved ears, but are dead and cannot hear ; such were the gods of the Heathen ; and to adore dead stocks , was the fruit of their blind Religion ; and the Papists that pretend to know the true God

God are no less sottish; what is their Bread-Worship, Altar-Worship, Crucifix-Worship, but a robbing of the living God of his glory, and giving it to dead senseless creatures?

Use 2. Is God a living God? then commit your lives to him in well-doing; trust the eternal living God with your mortal lives, and fear not the rage and malice of evil men, for they cannot take away your lives from you, unless God permit them; not an hair shall fall from your head without his knowledge, then much less shall a drop of your blood fall, much less a limb shall be cut off from your bodies; much less shall they take away your lives from you, if the living God will keep them and preserve them; See *David's* practice in a time when his enraged Enemies consulted to take away his life from him; *They devised to take away my life, but I trusted in thee O Lord, I said,*

said, *thou art my God, my times are in thy hand, deliver me from the hand of mine enemies, &c. Psalm 31. 13, 14, 15.* all our times are in the hands of the living God; our time of life, the continuance and length of it; our time of death, the manner, moment, and instrument of it, all is in the hands of the living God; thy life and death are not in thine enemies hands, they cannot take away thy life at their pleasure; wherefore commit thy life to God, and fear not the rage of enemies. Should we at any time forsake God to please men, for the preservation of life, and betake ourselves to sinful shifts, it may fall out to us, as Christ foretold; *He that saves his life shall lose it, and he that loseth his life for Christs sake shall save it*, even this natural life, or the eternal life of the immortal soul. Therefore if ye will have us to dye, let us not be much troubled

troubled, but be ready to give up our lives into the hands of the *living God*, and if he will have us dye, *we can but dye*; as the Leapers said at the gate of *Samarita*, *the living God can give us a better life*, and if the Lord will, he can deliver us from death. The three Children were more regardful of their duty to God, then of their lives, *Dan. 3. 16, 17, 18.* this was the sum, whether God would deliver them, or not deliver them, they were not anxiously careful, they were careful to serve God, but careless about the saving of their lives: Better it were that the fiery Furnace should consume their lives, then that the fire of Hell should consume their souls.

Use 3. Hence there is good ground we should place all our confidence in God, and in no creatures whatsoever, because they are all dead perishing vanities; if we
may

may confide in any creature, then may we put confidence in Princes, because they are great and powerful, they are Gods on earth, and can afford the best aid and help to men in distress; yet consider that in *Psa. 146. 3, 4, 5. Put not your trust in Princes, nor in the son of man, in whom there is no help.* Princes, though they are great in power, yet they are the Sons of men, and obnoxious to the common condition of mankind; they are vain, mortal, they dye and perish, and when they dye all their thoughts perish; all the purposes, plots, designs and intentions of Princes to do men good, dye with them, and their favourites are left to shift for themselves. Then the Psalmist, *Vers. 5.* breaks forth into admiration of such a man, who maketh God his help, his aid, his confidence and hope; he is a living God, he cannot dye, he is a great God, and his greatness

ness is a living greatness ; and none of all Gods thoughts perish, but they endure from one generation to another ; if we must not put confidence in Princes , then much less are we to trust in uncertain riches, in uncertain honours, in in Houses and Lands, for these are all dead things, and more vain, and less able to help then man ; when riches are gone and perish , the living God will and can aid us ; all the creatures are by fits , but so many dead dogs before the living God.

Use 4. Is God a living God, and the fountain of all life and motion ? then we should not despair of any, though they through corrupt lusts do even stink in the nostrils of the godly, yet the living God can breath the spirit of life upon them , and make a dead sinner become a living soul to God, a dead drunkard, and a *dead worldling*, buried under a dung-hil, become a living soul to God ; tis no superstition for you that live the

Gg

life

450 *The Life and Immortality of God.*

life of God, to pray for such dead, for a living husband to pray for his dead wife, a living father to pray for his dead children; so when God shall bring a Minister, as he did the Prophet *Ezekiel* into a valley of dead bones, of dead sinners, and say unto him, *Prophecy*: O ye dead sinners, hear ye the word of the Lord, and while we are prophesying, God should cause the breath of life, *bones* and *sinews* to come upon these dry bones, should we then despair of the quickening of any dead soul? we are to mourn over the dead, but not as men without hope of their better and more glorious life and condition; the living God can yet make them live the life of God; we should do therefore for sinful men, as *David* did for his sick Child, while it was living, he humbled his soul, laid on the ground, fasted and prayed for the child's recovery; while there was hope, he would not give over praying; so while there is hope
of

of a mans resurrection from death to life, of his conversion from sin to God, be not wanting in all means, for in so doing you may save a soul.

This likewise may teach the godly in all their dead and dull tempers of heart, whether to go for life and motion, *sc.* to the living God, in whom, as all naturally live, move, and have their being; so the Saints in him have their spiritual being, life and motion. Thus *David* prayeth nine times, in *Psa.* 119. that God would quicken him; as who should say, my heart is dead, my prayers are dead and lazy, I have no heart to any good; but thou who art the living God canst quicken me, and revive me, and enlarge my heart, and make me to run the way of thy commandments. Therefore in all your deadeſt frames be more frequent in prayer, do not give over because thou findeſt not thy heart ſo fervent. It is reported of that holy Martyr Mr. *Bradford*, that when

he went about any duty, he would never give over, till he found some reviving from God; if he confessed his sins, he would confess till he found his heart melting and mourning; if he prayed for pardon, he would still beg for pardon, till he found his heart somewhat eased of his sins; in praying for grace, he would never give over till he found his heart warmed in prayer; go then and do likewise, in all thy dead frames, importune the living God till he doth revive thy spirit.

Use 5. This should comfort the godly against the fear of death, and the forerunners of death; ye are for the present the Sons of the living God, ye are come to the City of the living God, what need you to fear to dye, seeing God will give you life eternal? ye are the living stones of the Temple of the living God, and he can raise your dead bodies, when mouldered into dust, and make both soul and body live gloriously and eternally

ternally ? when a godly man dieth, eternal life swalloweth him up; did ever man fear to go to bed, to put on better apparel ; shall we be afraid to die, to put on glory, immortality, and eternal life ?

Use 6. Take heed of sinning against God, because he liveth to take vengeance upon stubborn Rebels ; he is a living God , and takes exact notice what sinners do, and lives for ever to torment the wicked to eternity. The wicked need not fear eternal death, if they did sin against a dead God ; but God who is life eternal, will doom them to *eternal death*.

Use 7. Here see the folly of Apostates , in departing from a living God to embrace dead creatures, that forsake the fountain of living waters , and run to a pool that one warm day will dry up ; as *Mephibosheth* said to *David*, proffering him kindness for *Jonathan* his fathers sake : *What is thy servant, that thou shouldst look upon such a dead dog as*

454 *The Life and Immortality of God.*

I am ? So do creatures say to Apostates, *What are we thy servants, that that thou shouldest take thy heart and eye from off a living God, and look upon such dead dogs as honours, riches, and preferments are ?* or rather speak to them, as David to Saul, 1 Sam. 24. 14. *after whom is the King of Israel come out ? after whom dost thou pursue, after a dead dog, after a flea ? dost thou pursue after a vile and base creature ? and cast off a most blessed God, the fountain of all glory and happiness. O ye Apostates, seeing you forsake a living God, ye shall die the death ; God liveth for ever to see sore execution done upon you, this shall be your dying life in Hell, to bemoan your departure from the living God.*

CHAP.

CHAP. VI.

Uses drawn from Gods Immortality.

IS God an immortal God? then *Use* 1.
hence behold the infinite love of
Christ, who being immortal; yet
would become subject to death; an
immortal God, become a mortal
man for our salvation, *Rom.* 5. 8.

2. Seeing God is immortal, hence
we may see what a beam of divine
perfection we lost by the fall of *A-*
dams; we were made immortal,
but our sin makes us mortal, and
liable to all mortal and sore diseases;
we lose a double immortality be-
cause of sin, the immortality of our
bodies; and which is worse, in some
sense, we lose the immortality of
our souls; Sin brings eternal death;
will ye still go in sin? hath it not
done enough to you, in making
you obnoxious to death, but will
ye bring upon you the eternal death
of your immortal souls?

3. This

3. This likewise should allay the fears of death in us, God being immortal, we also shall be immortal; these mortal bodies shall put on immortality.

4. See that ye fear God more then men, the wrath of God more then the rage of men; because man is but mortal, and their rage and fury is but mortal; when their breath goeth forth their rage ceaseth; but as God is immortal, so is his wrath an immortal wrath, as he will never cease to be, so the fire of his wrath shall never be quenched.

FINIS.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100